OPEN LETTERS

TO
THE BISHOPS
OF
SALISBURY & LONDON
BY
AL-HAJJ KHWAJA KAMAL-UD-DIN
FOUNDER OF
THE WOKING MUSLIM MISSION (ENGLAND)

Published by

DAR-UL-ISHA'AT KUTUB-E-ISLAMIA
Fatemabai Court, 4th Floor,
Above Bank of Maharashtra,

17, Maulana, Azad Road,
Jacob Circle Mumbai - 400 011.
Tel. : 309 34 38 & 308 83 30

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First edition 1926
Second reprint in India 1997

ISBN 81-900537-7-9

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PRICE Rs. 75/-

Printed at :

BHARAT OFFSET PRESS
2035 QASIMJAN STREET
BALLIMARAN, DELHI - 110 006

The late Al-Hājj Khwāja Kamāl-ud-Dīn (d. 1932 C.E.)
Founder of the Woking Muslim Mission &
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I

PREAMBLE

THE CALL FROM THE MUSLIM WORLD

"Islam is the only one of the great religions to come after Christianity, the one that definitely claims to correct, complete and supersede Christianity; the only one that categorically denies the truth of Christianity, the one that has in the past signally defeated Christianity, the only one that seriously disputes the world with Christianity; the only one which, in several parts of the world, is to-day forestalling and gaining on Christianity."

So saw Canon Gairdner years ago, and his insight into the real state of affairs is summed up in the above quotation from his book, *The Menace of Islam.* The words have again been repeated and appear by way of a preface to a little book entitled *The Call from the Muslim World,* which is one of the four volumes of the series entitled *The World Call to the Church.* These volumes, it is said, give the result of a close examination of conditions prevailing in the great mission-fields of India, Africa, the Far East and the Muslim world generally, and have been compiled by a Commission of—in the opinion of the Bishop of Salisbury—highly qualified persons appointed by the Missionary Council of the Church.

The report was placed in the hands of delegates from every diocese in Great Britain and Ireland, together with some fifty bishops, who assembled in the Central Hall, West-

minster, not to deliberate on the question of Christianizing the Muslim world—as that had already been dealt with in the report—but to receive, as it were, orders to collect an extra £50,000 beyond that which is now expended on this scheme.

I am not at present concerned with the other three reports,[1] but if the report dealing with the Muslim world affords us any criterion of the Commissioners' qualifications for the work, it does them little credit. The report is not a new or genuine effort to ascertain facts and sift truth. One searches these pages in vain for any sign of improvement in the old misrepresentation of Islam practised by Sell and the contortion of fact beloved of Tisdal and Lamb, and libel of Islam by others, whose very names cast a shadow on a Christian's sense of decency as writers. The old rotten fossils—libels on Islam in such matters as slavery, ill-treatment of women, and *Jehad*—have again been excavated with a flourish of eloquence, though couched in vague and more or less meaningless expressions—insinuations rather than statements, seeing that the days are passed when those libellers could make assertions without fear of contradiction—pointing out the superiority of Christian moral teachings and of the Christian conception of the Deity over Islam. The report as a piece of information concerning real facts is a complete failure.

Expressions like "Slavery sanctioned both by the Qur-án and the example of the Prophet Muhammad," "Modern movement of women's emancipation not due to a development of Muslim ideals and progress, but in spite of the direct teaching of Muhammad and the influence of the Christian Church," in the report are too flagrantly untrue to demand any contradiction; they only show that the repetition of misstatements is tantamount to reason and accuracy with a certain type of

[1] "The Call from Africa," "The Call from India," "The Call from the Far East."

propagandist. Has female emancipation been even suggested by the Christian Church? Can the Church, the worst enemy of culture and progress and personal freedom, as I will show later on, hold a candle to Islam, that has admittedly been the only torchbearer of light and culture in days when canonical rule in the West reduced humanity to nothing? I challenge the Commissioners to contradict me when I assert that the Christian Church has been the worst enemy of culture and science and of everything conducive to civilization. I again challenge these missionaries in the name of truth to prove that slavery is sanctioned by the Qur-án and the example of the Prophet Muhammad, as the report under review says. I likewise challenge them to prove the statements in the reports in the matter of the status of women. Elsewhere in these pages, [1] I assert that Christianity has been the greatest culprit in the matter of slavery, and that owing to the silence of Jesus on the matter. I bring facts of history to substantiate my statement. Will any one of the Church Commissioners contradict me? He will not, he dare not, he cannot ignore facts well established in history. My letter to the Bishop of London will show that Muhammad was the true Emancipator and Benefactor of Slaves throughout the whole world. I ask these Commissioners: Is it religion to make misstatements of facts and perversion of truth?

But the most amusing part of the report is the review of the facts that in the opinion of the Commissioners show the crumbling of Islam to make way for the Christian Church. In fact, it is more an advertisement of the book, *The Moslem World in Revolution*, by the Rev. Mr. Cash, than anything worthy of the average Muslim notice, especially in matters of religion; it was bound to be so, as the reverend gentleman had his hand in the preparation of the report and could not lose such a chance for advertising

[1] See pp. 80–86.

his book. For the amusement of Muslim readers I make mention of some of the salient factors mentioned in the report, as a basis for strengthening missionary activities in Muslim lands: "The change of the fez in Turkey," "the insertion of the name of Angora Government in Khutba (sermon) instead of the Sultan," "the unveilment of some of the Turkish women," "the strong sense of nationalism," "the closing of Dervish monasteries," "Abdul-Kareem's rise in Morocco," "the Druses' activities against France," "the Wahabi supremacy in Mecca," "the deposition of the Shah of Persia," and last of all, though not the least, "the increase of Muslim students in London." These facts have been arrayed in the limelight in the report to show that the Muslim world has cleared its decks for an onslaught from Christianity. If it is men of such mental balance that have to weigh and decide on matters of vital importance to the Christian Church, one can easily understand the "empty pews" and "vacant benches" so frequently lamented in modern Christendom. It shows how ignorant these people are, not only of Islam, but of true religious consciousness; and for their enlightenment I say that Islam has never been restricted as to headgear or any other article of apparel, that the veiling of women is more a custom in Islam than a religious institution; that Muhammad was the first to teach and respect nationalism when he said "Love of country is part of the Muslim faith." As to "Dervish monasteries," Muhammad, again, was the first to denounce Monasticism and condemn monastery life. The evil came from Christianity—where, in Catholicism, it still exists; it crept into Islam, no one quite knows how, and Turkey should be praised rather than condemned by Muslims for purging her people of these undesirable ingredients of Christianity.

The book, however, is not without redeeming features. It furnishes good information for the achievement of political

objectives rather than for genuine religious propaganda. And this was necessary enough, in view of the fact that the supporters of foreign missions are interested rather in bringing others under their political economic régime than in winning them to a new and brighter religious fold. It is, of course, possible that they themselves have no fault to find in the religion they stand for, but it would be interesting to quote the Bishop of Durham in this connection :—

" Speaking yesterday at the opening of a Missionary Exhibition at Middlesbrough, the Bishop of Durham, emphasizing the need of missionary work, said so great had been the reorganization of Islam that there was danger that it would become the religion of the whole of Asia and Africa. When the economic life of these people awoke, how could the British artisan compete with them if they worked with no regard to Christian ideals of social life and conditions ? " (*Cork Examiner*, January 27, 1926).

Much has been made of the accessibility of missionary work into fields not open before. The report makes special reference to clauses like the following (quoted from Art. 12 of the Anglo-Iraq Treaty of 1923) : " No measure shall be taken in Iraq to obstruct or interfere with missionary enterprise or to discriminate against any missionary on the ground of his religious belief or nationality provided that such enterprise is not prejudicial to public order or good government."

This and things similar, it is said, have opened doors in the Muslim world.

We wonder how this political accessibility will help the Christian mission without mental accessibility. What shall be said of the work of the missions in countries such as India, where they have had every facility, and official support as well, for the furtherance of its cause. Has it not been a complete failure ? Have not mission-houses been closed, as the report itself hints, in big centres, and mission activities transferred

from towns and cities to villages? Does not this very action show that ignorance is the seed of the Christian Church? It cannot claim to sit on the throne of knowledge. The mission has worked full 150 years in India, and still it is a pioneer work, as the report admits. But this would be putting it too high. The work is supererogatory. Those were the days of rank idolatry, when polytheistic tendencies in the Hindus saw superiority of the belief in one God to their rulers' adoration of 330 millions of their gods, and some of them became Christians; but Islam with its monotheistic ideas purged the country of the old theology. There were Gods-incarnate, there were virgin-born deities, there were various modes of appeasing God's anger by sacrifice and atonement; the East was full of the stories of crucified Gods, the Sacrament and its reservation and adoration—all of them now myths, dead and gone; but those of befogged religious consciousness are to-day contemplating the restoration of the people of India again to things long discarded. Will the Bishop consider this phase of the question? Can he point to any of the distinctive features of traditional Christianity that could make a new appeal to Eastern minds? They have had their Christs and have finished with them.

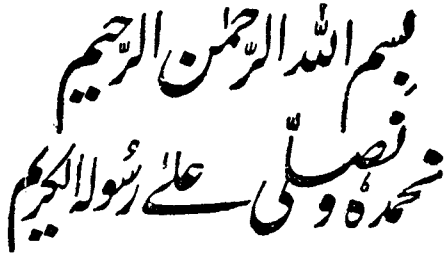
There were some in the Central Hall, Westminster, when the report was introduced, who could not stoop to all that was said by the introducers of the report. No discussion followed on the reading of the report, but the attention of the gathering was drawn by a speaker (so writes our representative in the Hall) " to the *Islamic Review*, which," he said, " was presenting Islam in a new light." Another speaker denounced the average Christian missionary's method of laughing and jeering at Islam, and urged upon his hearers a more serious and thoughtful study which would recognize and appreciate the beauties of Islam. In conclusion he said that though they might despair of drawing the world of Islam into

the Christian fold, it should be a great consolation to them if within the fold of Islam itself Christ is fully recognized. Thus in one word the speaker brought to naught the whole report of the Missionary Council.

I have, however, taken the liberty of addressing the Chairman of the Council in these pages. Perhaps it may help to a better view of the case. I am indebted to Mr. Ebrahim Abdulqader for kindly offering his services as my amanuensis in writing these pages. May God bless him with the best reward!

KHWAJA KAMAL-UD-DIN.

PARK HOUSE, 483, CURRIE ROAD, DURBAN.
April 15, 1926.



TO THE RIGHT REVEREND THE LORD BISHOP OF SALISBURY

I

THE CALL FROM THE MUSLIM WORLD TO THE CHURCH.

My Lord,

We should view with appreciation and sympathy all efforts that others make for rectifying our material, moral or spiritual deficiencies. No matter how wrong these well-meaning people may be in their estimation of others, they deserve gratitude all the same. It was in this spirit that I approached the report—"The Call from the Muslim World"—prepared by the Commission appointed under your chairmanship by the Missionary Council of the Church. I read every page of it with keen interest, and I may say I felt disappointed. Strong as I am in my convictions, I am, and have always been, a seeker after truth from whatever quarter it may come. I sought for light in the report, and I found your Commission groping in the dark. They, however, seek to induce the Church, and, through the Church, the nation, to avail themselves of the new possibilities opened by the Great War of Christianizing Islam and the rest of the non-Christian world. A noble effort it would be if Christian ways and beliefs could improve the moral and spiritual tone of the world, including that part of it which passes under the name of

Christ. But Christendom, as Your Lordship must know, does not present a desirable object-lesson for others. Your medical hospitals may be doing a great hygienic service, but the moral ulcers in the West are too painful and hideous to induce the East to look to Christianity for any relief in the matter. Moreover, our past experience is not encouraging. Vices of the worst type—adultery, gambling and drink—have followed the Christian Gospel in lands till then unaware of these evils. I must say that Jesus can in no case be responsible for the first two, though his use of wine in his Last Supper and his first miracle are to some extent responsible for making Christendom "wet." But the irony of fate has made the entry of Christianity into new lands concomitant with the introduction of these vices. Hence the remarks of your Commissioners as to the moral superiority of Christianity fall, with us, on deaf ears. I, however, turned page after page of your report to find in explicit terms a mention of or a reference to some wrong or deficiency in our system, or action based thereupon, for my enlightenment or rectification. But to my surprise I did not find even a semblance of effort on the part of your Commissioners in that direction. They, of course, make passing allusions to the oft-repeated story of Jehad, polygamy, the inferiority of the female position, and slavery in Islam. These charges have become so stale that they cause Muslim minds to sicken at the perversity or thick-headedness of the Christian missionary, so often have they been explained and their falsity exposed. But perhaps it is not the density of his mind that disables him from appreciating Muslim Verities. He finds nothing else to lay his finger upon. He must know very well, if he has studied Islam—and if ignorant of it, he is unworthy of his work—that Muhammad alone among all the reformers, raised the status of woman, and uplifted her from the lowest state of degradation to which Christianity had reduced her in those days. Jesus might

not be responsible for it, but though woman was a mere chattel in his tribe and under the religion he professed, he did not concern himself with her, nor had a single word to spare for her betterment. As to the Muslim Jehad, the missionary aforesaid must know that its very principles have been accepted and preached by the dignitaries of the Anglican Church themselves in the days of the war—the Bishops of London and Chelmsford among them. I am dealing with the question of slavery in these pages, and Your Lordship will find that Christianity has been the most criminal in this respect and that Muhammad was the only benefactor of the most tyrannized class in the world. As to polygamy, I have also a few words to say. Polygamy in Islam is not a necessary condition. If, however, you accept marriage in its bald form, you will find the West more polygamous in practice than the East. Polygamy in Islam is only a permission under certain conditions, and a remedy, with certain restrictions, to meet certain contingencies of life, chief among these being war and its consequences. War thins the male ranks and increases the female numbers, and if any class of the human race is interested in the maintenance of the moral tone and the normal birth-rate of the species, polygamy, with Muslim restrictions, at such a juncture is the only conceivable remedy. The increase of females and the decrease in the birth-rate in England is a matter of serious consideration at present. Can Your Lordship lay a finger on anything in the Christian system, based upon the teaching of the Master, that may solve this most difficult problem of to-day? Perhaps the war years of 1917 and 1918 may supply significant data, seeing that those years saw a large increase in the birth-rate, for which, perhaps, the so-called "war-babies" were responsible. But these were, in most cases, the issues of polygamous connections; Christian soldiers, in those days, doing illegally what a Muslim could have done in a legal form under such conditions. I will,

however, deal with the subject later on when speaking of Christian and Muslim ethics. The report of your Commissioners also makes some general remarks on other things, but such remarks evince paucity of knowledge and poverty of idea, and deserve no consideration.

I admit that the war, at its conclusion, opened new avenues for your missionary activities, but the evangelical efforts in India, Egypt and North Africa will show you that political accessibility in Muslim lands does not mean mental accessibility to Christian dogmas. Christian foreign missions have been a complete failure. You ought to have tried to find out why Islam defeated Christianity[1] in those lands where she had more facilities and greater official support than she is likely to get in Mesopotamia, Persia and Syria.

One thing in the report has especially amused me. Your Commissioners assert that people in Muslim lands have become disgusted with Muslim tenets, and look to Christianity for

[1] In a great Missionary Conference held at Johannesburg, Dr. Zwemer has been reported to have said: "It is an open secret that Mohammedanism has defeated Christianity in North Africa, but it is not generally realized to what extent Mohammedanism has gained a footing in Africa south of the Zambesi" (*Daily Express*, Aug. 6, 1925). And again. Says Bishop Moore: "When a heathen became a Mohammedan it was much more difficult to convert him to Christianity; therefore they should try to influence as many heathens as possible before they were reached by Mohammedanism" (*Irish Times*, July 9, 1925).

Addressing a Church Missionary meeting at Port Elizabeth, South Africa, Bishop Fogarty, of Damaraland, expressed grave apprehension regarding the southward march of Islam in Africa.

"The whole of Northern Africa follows Islam," he said, "and that religion is coming further and further south. What will it offer the native? It has much to offer. First, it will make him sober, for it is contrary to the Mohammedan faith to touch strong drink. Secondly, it will give him a real sense of brotherhood. Islam knows no distinction of colour. Thirdly, it will offer the native tremendous rewards in Paradise if he falls while fighting for the Crescent. If we fail in our duty as Christians here, Islam will sweep us from the country" (*The Observer*).

salvation. That is just what I am saying of Christendom, and in almost identical words. But I go further, and say that the people in the West have become disgusted with the Church religion and are being drawn towards Islam. One of us must be wrong. But the best and most eloquent support of my statement comes from the empty pews and vacant benches of the Churches; and hundreds of thousands of Christians bear testimony to my words who spend their Sabbaths in motoring, golf, lawn tennis, concerts, cinemas and dancing. The Archbishop of York re-echoes my voice in other words when he says that religion in itself is attractive but the Church repels. And has not Islam claimed ability, scholarship, rank within the past decade in hundreds from among the children of Christianity? From the proletariat to the upper classes, people have come forward to embrace Islam. Can Christianity claim in the lands of Islam even a little of the shadow of success we have achieved in the homelands of Christianity? But apart from these recent achievements of Islam, Your Lordship may ponder over the influences which the Islamic principles of faith are exercising on the religious consciousness of the people here. I did not come to England with the idea of proselytizing. I am not a missionary by profession, nor have I come on behalf of any organization to whom I have to report as to my work. I came here to disabuse the Western mind only of that nonsense which the Christian missionary has spread everywhere in the West by his misstatements and misinformation regarding Islam. Conversion in name is only a change of label or the writing of a new signboard. True conversion lies in the change of beliefs forsaken for new ones. And in this respect I say without fear of contradiction that we have achieved wonderful success, and have Muslimized those who lead and can rightly represent hundreds of thousands of Christians. They are not Muhammadans, but they are Muslims, as a Muslim is one who

submits to Divine Laws and accepts Divine precepts and principles. The process of transformation in doctrine of beliefs on Islamic lines has begun in real earnest in almost all shades of Christian theology. It is nearing completion in the Modernist Church. The general trend of lay-opinion is going in the same direction. Otherwise, Dean Inge and his fraternity would no longer have been permitted to hold the offices of profit which they occupy to-day.

What an irony of fate for the Church that received her superstructure from St. Paul, that the custodian of the very cathedral named after him in London is doing the uphill work in bringing the faith of Jesus to its original purity, and cleansing it of Pauline heresy. With the sharp axe of learning in their hands, the Dean of St. Paul's and his co-workers are lopping off all the branches of the upas-tree from the pagan nursery that St. Paul engrafted on the Tree of Christianity at a time when it was a mere seedling. To-day, Modernism stands contradistinct from the Church—or, if you prefer it, historic Christianity—and one may with some accuracy call the New Church the replica of Islam. Leaving apart academical discourses, the respective principles of Christianity and Modernism may fairly be contrasted in the following words of the *Church Times* of January 29, 1926 :—

> The second fundamental doctrine of Christian theology is the Incarnation. That great term in the creed of Christendom has denoted the experiences under human conditions of a Person who is Eternal. It signifies that the Very God lived under manhood's limitations. . . . Modernism says, " It is quite impossible to maintain that God is fully Incarnate in Christ and not incarnate at all in any one else." Indeed, " Every human soul reveals, reproduces, incarnates God to some extent. What Modernism means by Incarnation is grace or inspiration or influence of the Spirit of God on the soul of a human person."
>
> The third fundamental doctrine of historic Christianity is the Divinity of Jesus. The personality of Our Lord is literally that of God's Eternal Son. . . . According to Modernism "we must absolutely jettison the traditional doctrine that Christ's personality was not

human, but Divine. . . ." Elsewhere we are told that Jesus believed in the Divinity of all men. The proposition here propounded appears to be that all men are Divine; Jesus is a man, therefore Jesus is Divine. He shares the Divinity of the race because he is human.

"Imbue yourselves with Divine attributes," said the Last Teacher of Islam, and he made this dictum the watchword for moulding our lives on Islamic lines. We Muslims, no doubt, avoid words like "Incarnation" in our theology, inasmuch as they are misleading and tend to encourage polytheistic tendencies, but we believe in the infusion of moral influence by the Deity into men. We look to every man as a potential manifestation of God. The Divine influence is a universal dispensation! Every human being can become its recipient. In all our daily prayers, we say: "Show us the right path! the path of those to whom Thou hast been gracious,"[1] and another verse of the Qur-án,[2] in describing the said blessed class, makes mention of those who have been imbued with Divine morals and have manifested these attributes. Thus it will appear that the Modernists are casting their belief in the Islamic mould.

Three years ago I wrote the same to Dr. Rashdall, when, at my request, he was good enough to send me his explanation of what he meant by the Divinity of Jesus. That explanation was quite welcome, as it was congenial to a Muslim mind and identical with that advanced by me in *The Sources of Christianity*, a copy of which I send to Your Lordship for your acceptance.

Modernism has acquired a remarkable ascendancy in Germany. It has claimed the pick of the culture and ability of the Anglican Church. America is welcoming it, and in no

[1] Cf. Holy Qur-án, i. 5, 6.

[2] And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favours from among the Prophets and the truthful and the faithful and the good, and a goodly company are they! (Holy Qur-án, iv. 69).

long time it will rule Christendom. The traditional Christianity then will stand corrected of its biggest blunder. But *the credit of the correction* will go to Islam. To-day it is an established verity that Church theology was only an assimilation of Paganism; what an irony of fate, that those who called others heathens should have turned out to be heathens themselves in their beliefs! But the Qur-án was the first to point it out to the world, when it said: "... and the Christians say: The Messiah is the son of Allah; these are the words of their mouths; they imitate the saying of those who disbelieved before; Allah destroyed them; how they are turned away." [1]

It is often alleged that Muhammad had his knowledge of Christianity from very scanty sources, but could Your Lordship suggest his source of information when in the above quotation he informed the world that the whole furniture of Church theology came from Paganism—a fact that came to light dimly only about two hundred years ago, and has to-day been admitted from all quarters? Muhammad could not be indebted to any human agency for this piece of information, and there are a hundred and one things in the Qur-ánic revelation could not come but from above.

To-day, no Christian can honestly believe in the genuineness of the Biblical record. Your deacons and archdeacons would not subscribe to the third oath that demanded unfeigned belief in the truth of all that was in the Bible, and the terms of that said oath had to be changed. But the following Qur-ánic words revealed the truth when no one knew about it in the whole world: "Do you then hope that they would believe in you, and a party from among them indeed used to hear the word of Allah, then altered it after they had understood it, and they know (this)." [2]

[1] Holy Qur-án, ix. 30.
[2] *Ibid.*, ii. 75.

To-day, the Christian world has begun to realize that Jesus was only a man and one of the Chosen Ones of God who, from time to time have exhibited the Divine influence in the mould of their character; and the Qur-án said the same some thirteen hundred years ago: "The Messiah, son of Mary, is but an apostle; apostles before him have indeed passed away." [1]

Those were the days, at the advent of Islam, when Mary, as well, was universally adored in Christendom as a Deity. But the Qur-án refused to subscribe to that belief and exposed its falsity.[2] To-day, belief in her divinity is a past history, and so we are looking to the day when, in the very near future, belief in the divinity of her son, in the Church sense, will be treated as a fable of the past.

The last Conference of Modernism (August, 1925) has dealt its final blow to the Church dogmas in rejecting the theory of "sin in nature," inasmuch as the doctrine of "sin by heritage" is the very bed-rock of the Church faith, and if it is rejected, its sequel—the Doctrine of Atonement, the Grace of the Blood, the Divinity of Jesus—must, *ipso facto*, go too. And in this respect, may I again inform Your Lordship that here again Islam was the first to deny the Christian doctrine, when it said that every child, when born, comes into the world with a pure and untainted nature?

They must be on a fool's errand who seek to induce us to accept things rejected by their best men, and to reject those doctrines now accepted by their intellectually advanced people.

This all reminds me of Canon Gairdner's remark: "Islam is the only one (religion) that definitely claimed to correct, complete and supersede Christianity."

So, I think Your Lordship, in the light of the above remarks,

[1] Holy Qur-án, v. 75.

[2] And mother of Jesus was a truthful woman; they (Jesus and his mother) both used to eat food (Holy Qur-án, v. 75).

will admit that Islam has substantiated its claim in this respect. To-day, Christianity under various denominations, stands corrected in her doctrines, but the credit of the correction must go to Islam. Islam has done the same service to other creeds. At its advent it found religion corrupt and decrepit everywhere.[1] It came to correct the religious thought of the whole human race.

The conception of Godhood, as you know, moulds all theologies. And if we compare the pre-Islamic and present-day religious thought in every nation, we can easily realize the magnitude and importance of the service that Islam has rendered to the cause of religion everywhere. The whole world was a world of fetish worshippers at the appearance of Islam. From an eggshell to the man-worship of Christianity and Hinduism, the adoration that should go to God went to His creatures. India was the home of rank idolatry. But to-day, the worship of the stone is a back number there. The Brahmins and the Aryas, the two prominent offshoots of Hinduism in India, hate idolatry and break images. Brahma's creed, the earlier of the two, was started by Raja Ram Mohan Rai, who received his monotheistic inspirations from the Qur-án, as he admits himself in his writings. Arya Samaj did the same. Even the staunch advocates of stone-worship now seek apologies for it. They take pains to make it quite plain that "they are not polytheistic in reality." They worship One God, but to concentrate their mind on the Great Unseen and Unknown they need something perceivable; hence the image. What influence else than Islam can claim the credit for this wonderful

[1] By Allah, most certainly We sent (apostles) to nations before *you*, but the devil made their deeds fair-seeming to them, so he is their guardian to-day, and they shall have a painful chastisement. And we have not revealed to *you* the Book except that *you may* make clear to them that about which they differ, and (as) a guidance and a mercy for a people who believe (Holy Qur-án, xvi. 63, 64).

change in Hindu theology ? There was nothing in the Vedas—the Hindu Bible—a Book of Element-worship, as it at present stands—to inspire faith in One God. Traditional Christianity—the so-called historic—herself benighted in such matters, could not guide others to these lofty ideas. To-day, the worship of more than one god is on the wane and Muslim monotheism hailed everywhere. Even the Church Trinitarians come with apologies for their polytheistic proclivities. "We," they say, "believe also in One God, but worship Him in His three aspects." I can safely prophesy, My Lord, that the Three Distinct Persons of the Athanasian Creed will very soon merge into three chief attributes of One God, with one of them finding its manifestation in the Man-Jesus. The Hindus, long before Church Christianity, had had their own conception of the Trinity. Where lies, then, any justification for this new Epiphany in the Church ? This I fail to appreciate. Perhaps Your Lordship will enable me to do so. If the Church Apologists would say, "Social life and mutual love exist essentially in the Godhead, and this is because there have always been within the Deity, the Father, the Son and the Holy Spirit." [1] The Hindu Trinitarian says: "Creation, Sustenance and Destruction exist essentially in the Godhead, and this is because there always have been: Brahma (Creator), Vishnu (Sustainer), and Siva (Destroyer)." The Hindu Trinity, Your Lordship will admit, is more sensible and believable on its very face than the other, the one being logical and based upon observation and experiment, and hence a partially scientific truth ; the other, a mere dogma and a make-believe, to justify and explain another dogma, and hence a vicious circle. It is not only my observation that the trend of religious thought in men of culture in Christianity is towards Islam; it has been observed by others also.

The same Church organ to which I am so much indebted

[1] Cf. *The Church Times*, January 29, 1926.

for the above quotations, says: "It would appear . . . that if the Modernist theory were presented to Muhammad, he would reply: 'That is exactly what I think, and what I taught; we are confirmed in our belief.'" The same paper says in this connection, that "Mohammedans should find Modernism a congenial religion by a volume published only last year by the Imam of the Mosque at Woking, in which the writer professes himself much attracted by the Broad Church School. He owns that Dr. Rashdall's conception of the Divinity of Jesus greatly surprised the Christian world," but "a Muslim cannot possibly take exception to the position adopted by the late Dean," for "what the learned Dean claimed for Jesus is, potentially, the common heritage of everyone in Islam." [1]

In my coming letter I will show whether there is anything new in the Christian Gospel that may appeal to the non-Christian world or whether it is only the replica of things forsaken. You are undoubtedly doing a real good work from your angle, and my observation, I believe, may help you in the matter. At any rate it will enable you to appreciate what we think of your faith and what are our ideals.

[1] Cf. my book, *The Sources of Christianity*. Woking, 1925.

II

MUSLIM VIEW OF THE CHURCH AND THE BIBLE

MY LORD,

My last letter was of an introductory character, it being necessary for me to meet some of the points raised in your Commissioners' report and show them how they have followed the wrong scent, misled, of course, by those who ought to know better. They did not try to understand the Muslim mind and the Muslim attitude towards religion. They failed to appreciate our angle of truth in the field of Divine Love, nor are they acquainted with our ideals and aspirations; they only deceive themselves if they think they have the requisite knowledge. Any person who knows something of Islam will come to the same conclusion if he reads the report with a view to learning something of importance from it. It is only a repetition of what we have read again and again in the works of the Christian missionaries of the old school. But your efforts are, all the same, commendable. All efforts to establish truth deserve respect, no matter whether they be beside the mark or not. It is to aid in making your effort effective that I venture to write these lines. Perhaps they may open a perspective not seen before, and an angle of vision that throws new light on the subject for a novice in the field. The Christianity of her Lord is acceptable to a Muslim. It is the hand of man that has marred her beauty, and created the present gulf between her and Islam. The two faiths, when reconciled to each other—and I may say, from what I find in

the writings of some of the progressive minds in the Anglican Church to-day, that Islam and Christianity had never before been so near to each other—will bring universal peace to the world. Islam literally means peace, and the Lord of Christianity was, after all, a Prince of Peace.

Islam has hitherto been adamant in its opposition to Christian Missions everywhere. It is not owing to the neglect of the Church, as your Commissioners say, in order to console themselves. In fact, strenuous efforts have been made in this direction and failed. To save the situation, the Mission should first of all make a thorough survey of our conception of religion and ideals, otherwise we get books like that of the Rev. Mr. Cash's *The Muslim World in Revolution* that furnish the chief basis for your Commissioners' report—a jumble of idle talk—of bad logic—of conclusions forced upon premises and gleaned through a tutored Press and denied by the people concerned, and hence lacking in proof in themselves—and hazy notions on matters of least religious importance in Islam. If, for instance, some Muslims have become Westernized, that is nothing for a conscientious missionary to gloat over. It is, on the other hand, an evil omen for the Christian Mission, seeing that no one could well dispute the equation if we were to bracket Westernization with non-Christianization. Would the said Mission care to ascertain how many Christians there are in the West, while millions of Western minds entertain almost all the beliefs that we do? Now I come to the subject of this letter.

Have you, my Lord, ever tried to probe the causes of our aversion to your theology? I think I may give you an insight into it. The Qur-án revealed a most startling and wonderful truth concerning Christian theology which, till now, has remained unacknowledged in the West. But before coming to it I would request you first to study the various evolutionary stages through which religious consciousness in

the East has travelled from element and stone worship up to monotheism of the purest type in Islam. In this study you will find a stage, which dawned upon us centuries before Christianity, when our ancestors counted upon vicarious atonement as the only means to propitiate the angered Deity, animals as well as man being the scapegoats. In this connection they adored many a nailed god. The suffering deity appeared as "Redeemer and Mediator between man and God" in various parts of the world, at different times and in diverse shapes. He was Mithra of the Persians and the Baal of the Babylonians. If in Phrygia he was Attis, he was Adonis in Syria. He was Bacchus in Greece and Osiris in Egypt. Apollo was the same to Constantine, who had only to place Christ on the pedestal of divinity, recently vacated by Apollo, to ensure the successful furtherance of his far-reaching political schemes.

All these "beloved Sons" of God were born, so the myth goes, from the virgin womb on or about the 25th of December. They all brought the grace of the blood to mankind; they all died to save man from eternal perdition, and their death, in each case, occurred on Friday before Easter Sunday; they were buried, but rose from the dead after three days; they founded Communions of Saints into which disciples were received by Baptism; they were commemorated by Eucharistic feasts. But to-day the world knows that these were mere mythical conceptions of the sun-worship cult which crept into the faith of Jesus afterwards.

If these are the facts of the case, will you not, my Lord, excuse us if we are not drawn to your theology? Your Mission might stand some chance of success if you could put back the hands of the clock. Retrogression, however, in these days of progressive ideas, is, in my opinion, an impossibility. The Church may chant the songs of the New Epiphany with the usual chorus—God so loved us that He gave His only begotten

Son to save us—but we are too far off to appreciate the tune. We have travelled beyond and have left that stage far behind when Jupiter was believed to have loved to the same extent. He found our race in perdition, so the myth goes. His commiseration on us saw our salvation only through the death of his begotten son. Semele, the Virgin, became conceived with child, and Bacchus was born. He said he was Alpha and Omega of the word. He was accepted as " Redeemer and Saviour of Mankind " because he saved man through his death. I am afraid I cannot congratulate the Christian Mission very heartily on the opening of the new fields—the dismembered parts of Turkey have been the scene of the various passion stories of the dying deities : I mean Babylon, Nineveh, Phrygia and Syria. Do not the Palestinian Muslims know for certain that the Church of the Nativity was originally the shrine and birthplace of Mithra, another virgin-born Son of God with the same Church story about him ?

In the light of these facts, can we afford to adore Jesus as a God-Incarnate when we have already been fed up with the poetry of religion in the sky scriptures ? Again, the religion of Baptism and Sacraments does not sound to us like a new dispensation. We treat it as another cult of the charms and magic of the ancient days, and a Muslim must not, and cannot, believe in magic. Dr. Barnes may regard the Sacrament as only partially such, because of certain beliefs and rituals attached to it. But belief in the Sacrament is throughout a belief in charm, and so is belief in Baptism, for it involves an assumption that differentiates between the futures of the two babies who died immediately after their birth—one after baptism and the other without being touched by the holy water. If the latter is not allowed to be buried in a consecrated graveyard, as being marked for the underworld—and this is the Church practice—the baptism then is a charm and magic, a drop of water causing immunity from

fire. Let the Bishop of Birmingham ponder over this side of the question. The Hindu *Bhog* of the idol temples in India is the same as the Church Sacrament,[1] while the Hindu sacred threads take the place of the Christian baptismal ceremony in Christendom. Amongst your own people the laity would have " the teachings of Christ stripped of dogmas that others have put on them " and Christianity shorn " of doctrines that were to serve a special purpose but now serve none." It was to popularize the faith with the pagan world that the dogma of " God Incarnate, with other Mystery tenets in its train," was incorporated into the simple faith of Jesus. The borrowed colours, though remaining deep and thick enough for centuries to conceal the real faith, are now wearing thin, and are no longer attractive. The beautiful of yesterday has become the odious of to-day. The Church's house, as it were, needed setting in order, and the Modernists of the Anglican Communion have set themselves boldly to the task. But they do not seem greatly to have perturbed the mind of the general public. Within nine years the superstructure of eighteen centuries has

[1] Though the East has mostly been purged of thus puerile theology, through the blessings of Islam, yet some of the Hindu temples in India frequented by ignorant and credulous people do present the scene of the Christian Communion Service before a Hindu idol—the image of a God-Incarnate. The Hindus have had Nine God-Incarnates, some of them of virgin birth. The Hindu *bhog*—the offerings to the Hindu idol—may be identified with Christian Sacrament. A Hindu votary brings some eatables and flowers. He places them before the idol; the Brahman—the Hindu priest—then recites some incantation invoking the idol, at the end of which the Hindus believe *the body and spirit of the God-Incarnate enters into the bhog.* A portion of it is given back to the votary; the rest, of course, must go to help the priest—like the wine of Sacrament—who carries it to his people. Not a bit of the sacred element—the *bhog*—should fall on the ground, nor should it be placed in a less dignified place, as the spirit of the God-Incarnate is present in it. Eating it creates a miraculous change, morally and spiritually, in the eater; the *bhog* is " godized " and must create godliness when taken in. It also acts as a specific remedy for many a physical ailment. Is it not the same as the reservation of Sacrament and its administration to the sick ?

been demolished, and yet the " average Christian " continues to go about his daily tasks, serene and undismayed. The Suffering God is no longer an ideal in the estimation of the thinking laity. The Crucified Deity is to them an old myth ; well enough for a child's imagination, or for those who seek to shift such of the irksome burdens of the world as have fallen to their lot on to the shoulders of others. But for the rest, the Pauline story of the Angered God and His appeasement through vicarious sacrifice is only " an infiltration of the Mystery cult."

If such is the condition of the cultured people in the West, we certainly are not so benighted as to accept these antiquated beauties. It should not be forgotten that the light has always come from the East. The East was earlier in recognizing the truth and consigning the Mystery cult to oblivion as a piece of superstition. The West must follow the East now. Jesus was the last of the series, brought on the pagan altar to popularize Christianity amongst the pagan world. The period of God-Incarnate is over. Christianity has proved the last chapter in the history of the Mystery cult. But a very poor one. The former cults had the beauty of originality in conception, the nicety of the flight of imagination. But the Church aped the old cult most slavishly and boorishly. She went so far as to steal word by word the whole pagan terminology. Almost all the names given to Jesus in the Church theology have been tak n from the same source.[1] The Alpha and Omega of Bacchus was put into the mouth of Jesus to suit the theory of Logos—another piece of literary larceny from Philo and others of the Alexandrian philosophy. The Qur-án exposed it at a time when no other suspected it. It said : " The Christian says the Messiah is the Son of God ; these are the words of their mouth ; they imitate the sayings of those who were pagan before ; Allah destroyed them, now

[1] Cf. my *Sources of Christianity.*

they are turned away " (ix. 31). Yes, God destroyed paganism through His Messengers, of whom Jesus was one, but it lived again through his followers; and lo! those who gave the name " heathens " to others became the same themselves.

The truth thus revealed by the Qur-án has, however, remained unacknowledged in Christendom for full eleven hundred years, after which period its light began to gleam and a silvery lining to edge the dense clouds some two hundred years ago in France and Germany. But to-day the Sun of the Truth is nearing its meridian. Allah be glorified, I thank Him. Simply through His grace it fell to my happy lot to do the last spade-work in furrowing out the truth. In this connection I am glad to remark that the Church Press in England in reviewing my book, *The Sources of Christianity*, did not question the accuracy of my statements in tracing the furniture of the Church theology to the pagan shrine. Nay, it has been admitted by some that the dates of the most important events in Christianity, the Crucifixion and the Resurrection, were taken from the pagan dates of similar events, but it does not conclude, it is alleged, that Christianity became identified with the pagan cult. But the position thus taken is not tenable, because the events believed to have occurred in the life of Jesus on the dates in question are identically the same recorded of dozens of sun-gods of the ancient world. The Passion Story of Baal can undeniably be claimed as the origin of the Christian passion story.[1] *For the benefit of my Christian readers I have published two chapters out of the " Sources " in a separate edition, and the Christian missionaries are welcome to have it free of charge if they write to my office, the Mosque, Woking.* The booklet bears the title *The Religion of Jesus and the Religion of the Church.* It should be read especially by those interested in a Foreign Christian Mission. It will save them from a plunge into darkness and

[1] See my *Sources of Christianity.*

help them to pilot the ship of their endeavours through what may appear to them greatly "troubled water." My book has also been translated into Hindustani, Persian and Arabic, and the speakers of these languages are in a position to know something of the Church faith. The Mission should go there prepared to meet the Qur-ánic pronouncement that has to-day been proved to the hilt—that Christianity is the imitation of Paganism, a religion so hated by the Muslims. Justin Martyr had to face the same music in his days, and he could not deny the charge brought against his faith by the Pagans who found nothing new in the so-styled New Dispensation. They suspected in it rather a complete imitation of their own faith, and Justin Martyr had to write his *Apologia* in defence. But no sensible missionary of to-day would try the argument advanced by the ingenious Justin in his attempt to explain away the striking identity between Mithraism and Christianity.

The Arch-Fiend, so said Justin, knew of the truth that was to come; he wanted to confute it, and confuse its seekers. He therefore anticipated Christian verities in his tenets and mimicked its rites. The same explanation a few centuries later could also satisfy Cortez, the first Spanish Missionary to Mexico, where he discovered the story of his Lord as a mere new edition of the old story of Quetzalcoatl, with the change of name and place; while his appearance in Mexico was hailed as the second coming of Quetzalcoatl. It perplexed Cortez for some time. But the explanation of Tertullian restored his poise. But the modern mind finds no reason to ignore chronology. It looks into the ancient cults for the origin of the Church superstructure.

With these remarks I am compelled, my Lord, to dismiss claims of Christianity as a New Dispensation through the Grace of God.

But Muslims must accept the Faith of Jesus, for we accept him as one of the Prophets and his message from the

Most High. We are also told not to make distinctions between him and our own Prophet.[1] But our difficulty lies in another direction. The message of Jesus, unfortunately, comes to us through an adulterated channel—a book of dubious character —the greater portion of which is decidedly folklore, while we do not possess any efficacious means of discriminating between truth and falsity. How your deacons or priests can subscribe to the terms of the third oath, even in its altered form, as they do before they are ordained, is a riddle to me. No doubt it requires them to accept those portions of the Bible as true which speak of the Divinity of Jesus, and as to the rest they may have any belief they choose. But they do not believe in the truth of many of the Bible stories. Had there been some other proof of Jesus or of his divinity, independent of what we read in the Bible, the position could hold water. But the Bible is the only source of all our information on the subject. The well-known page in Josephus, or the letter from Pilate to Rome preserved in the Vatican, the spurious attempts of the worshipful builder of the Church to furnish some independent proof of the Crucifixion, are now admitted to be glaring forgeries—perhaps a piece of pious fraud typical of that period in Christianity when the end justified the means. The logical position is therefore reduced to this : the deacon is required to believe in certain portions of the Book because they speak of the Divinity of Christ, and he believes in the Divinity of Christ because he reads of it in the said portions. What a grotesque specimen of a vicious circle ! What judicial court on this earth of God would accept a portion of a document in proof of a claim when another portion of the same is admitted by the claimant to be forged ? Unless the said claimant makes out his case on the strength of some other evidence, independent of the impeached documents, he

[1] Cf. the Holy Qur-án, ii. 285, which reads : " We (the Muslims) make no difference between any of his Apostles."

will be non-suited. The document may be partially true, but it must be rejected wholly for testimony's sake. Should we not follow the same sensible course in sifting the claims of Christianity? Were it not for the Qur-án the Jesus of the Bible could hardly have claimed our allegiance as a Messenger from God. Ten sermons with a few miracles, a few prayers with a few curses, as I have said many a time, cannot make a prophet. As to sermons, any student fresh from some seminary, like the Nazarene from some Essene monastery agog with the book-taught morality but unaware of its practical value, can manage to make fine speeches on the subject. The following that I quote from my book, *The Ideal Prophet*, applies word for word to the Jesus of the Bible. The Qur-án, however, secured him the adhesion of hundreds of millions of Muslims who accept him as a Prophet and give him every praise as such :—

"Again, we may become struck with the idealistic beauty of some of the teachings of a Prophet; we may admire them, but our sentimentality should not influence us in accepting them as verities of life, we may only respect them as sacred relics of the past. We make another mistake when, in judging the character of a person, we accept words for actions. Virtues preached are often believed to be actually owned by their teachers. But it is a mistake. Practically every race has its own ethical literature in which we sometimes find rules of high morality worthy of a Prophet; but if the contents of books could be accepted as an index of the moral character of their writers, our judgment on the moral side of Lord Verulam would be other than it is. A character, however highly divine its claims may be, should not be accredited with all the moral attributes which it inculcates in others, unless it acts upon them itself.

"There is an ancient Indian book in Sanscrit literature called *Panchi-Tantar*—'Words of Wisdom from Birds.' The

book gives hints for good government and good citizenship. It used to be an essential part of the course prescribed for the training of princes, and the children of rulers in the East. All questions of morality, ethics and polity have been lucidly discussed in the book; but everything purports to come from the mouths of birds and other dumb creatures. A pigeon gives us a lessson how 'a friend in need is a friend indeed,' and illustrates the dictum by his personal experience of his friend, a mouse. An owl teaches us stratagems of war; a crow drives home to us a piece of wisdom, namely, that we should not be deceived by our enemy's apparent insignificance, telling how a lion, for example, was once lured to a snare by a fox. Another lesson—that a stupid friend is more dangerous than a wise enemy—is taught by reference to the story of a monkey who used to be on the watch when his master was asleep. One day some flies were disturbing the sleep of the master; the monkey killed him when trying to remove the flies with a sword. An interesting book of wisdom, no doubt; but the modern mind scarcely believes in its utility, seeing that it lacks reality and lifelike colours. We cannot be guided by precepts which were never put into action by their own teachers. That is a sound principle, and one that should guide us when selecting our teacher and guide. His actions, rather than his words, should entitle him to our allegiance. In fact, an ethical aphorism written on a wall is as good as in the mouth of a teacher, if he has never been able to put it into practice."

Before I conclude I should like to say a few words as to the shock we receive when we think of the sense of fairness and decency observed by the Foreign Mission Society in publishing the Bible. The days of mediæval honesty in Christendom are now past history, when the end justified the means, and everything that advanced the cause of the Church, no matter how unfair, was allowed and applauded.

But the modern mind expects some higher standard of fairness, especially in those who are in the position of custodians of conscience. The concluding eleven verses of St. Mark [1] and the well-known verse of St. Matthew,[2] speaking of the Son and the Father and the Holy Ghost, are forgeries, an admitted addition to the ancient MSS. The fact was discovered by the first translator of the Bible into English and they made a marginal note in their version of the Bible which continued for some time. But we do not find the said note in any of the copies now published by the said society. Is it fair and honest to keep others in darkness as to the true value of the contents of the Bible? The reader must know that the concluding portion of St. Mark and the verse in St. Matthew are spurious and a subsequent addition. But I am afraid the Foreign Mission would not allow the correction. It would tell against their very Mission, if they eliminate the verse from St. Matthew; they lose the only pillar that supports the structure of the Trinity. No other verse in the whole Scripture speaks of it. The said eleven verses of St. Mark are the only justification for the existence of the Foreign Mission. You, as well as I, know, my Lord, that the call to Jesus came solely and wholly from Judaism. He came only to gather the scattered sheep and would not give the children's bread to the dogs, the world beyond the Israelites. The Foreign Mission is a mere trespass on lands forbidden by the Master. It transcends the limits marked by Jesus. Throughout his life the Gentiles and others did not concern him: they were the swine. Then came the make-believe Resurrection, and they say the Master changed his mind as to his mission and ordered it to be carried to the four corners of the world, but this all depends upon the questionable verses of St. Mark, and hence their retention in the Bible. St. Matthew is no authority on this point. The word "nations" there is a mistranslation and a wrong substitute for "the tribes"—the rest of the Jewish tribes scattered

[1] Chapter xvi., 9–20. [2] Chapter xxviii. 19.

all over the world. This being the case, the Mission cannot afford to eliminate the verses from their version, nor will they put marginal notes, as did the old versions, to show the true nature of the verses.[1] It would weaken the cause and show the futility of their status, since in carrying on evangelical work in the non-Christian world they are acting against the express admonition of the Master. It may be that reasons other than religion are at the back of it all, and goading their activities, but decency, if not religion, assuredly demands the publishing of things as they are.

[1] *Encyclopædia Biblica*, p. 1880, Section G., Westcott and Hort, *The New Testament in the Original Greek*, Appendix.

III

EASTERN MIND AND FOREIGN MISSIONS

MY LORD,

"Of course an Eastern mind cannot very well appreciate Christian truth." With these words a certain reverend gentleman consoles himself for failing to impress his audiences in the East. He forgets, however, one thing; that is, he owes his own religion to an Eastern mind. The Master and the disciples were all Eastern; and he who changed the faith to suit it to the then Western mind was an Easterner too. Paul, rejected by his own people on account of his heathen innovations and consequently denied an audience, turned his face in hopeless moments to the Gentiles, and began to incorporate heathenism into Christianity. The work thus commenced by a mind whose picture can best be painted in his own words—"To them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, that I might gain them that are without the law" (1 Cor. ix. 20, 21)—could not fail to paganize or Westernize—say what you choose, for there was not much difference between them in those days—the Eastern faith. I wish the Nazarene faith had remained and grown strong within the East, for then Christianity would have contributed a very different chapter to history. The West disfigured her, and it will be long ere she regain her original beauty.

Another peculiar trait of the Western mind is a reluctance, in matters religious, to probe beneath the surface. It accepts what it is told by others. Religion is to them a patrimony which they must respect because it has been inherited. They should not, they think, subject the legacy to the searchlight of logic and reason. Are not Foreign Missions, then, an anomaly? Have not others as well been told something of religion? Then why force the Western legacy on others who have the like preference for their own, unless the Evangelist has something superior to offer, some virtue, other than a heritage?

The thinker of the East is cast in a different mould altogether. He uses every faculty with which his mind is equipped, and, when sifting truth, he will not allow the glamour or pressure of his parental faith to atrophy his reason-cells. Tenaciously as we all are attached to our inherited faith, the Easterns are trained to receive religious truth in the light of reason and logic. Even our own faith must satisfy our intelligence. Very few of the Foreign Missions care to study the Eastern mind from this angle; and lacking this necessary equipment, they fail. But they blame us for their fault; they say our mind is impenetrable; some idle talkers go so far as to libel us as being "double-minded," while as a fact an Eastern mind is honest and open—it is as clear as crystal, save only to those who persist in looking on it through coloured glasses. Courtesy, of course, would not allow us to confute this missionary logic, or to expose its hollowness at the outset. Therefore the missionary feels elated at his first achievement—that is, when his argument goes uncontradicted; but a further acquaintance and knowledge exposes the falsity of the hasty judgment. He is nonplussed. But, self-opinionated as he is, he would rather feign to see a taint of duplicity in the Eastern mind than admit his own foolishness. Why should he measure us by his own scale? He is welcome to keep his mind as

innocent of reason as that of a child, in accepting religious truths, but he must excuse us if we cannot see eye to eye with him in this matter. We have been reared on reasoning Religion, we are told, was revealed to help and rear up our innate faculties. Anything that kills a human faculty is not Divine, and should not burden our soul, seeing that "Allah does not impose upon any soul a duty, but to the extent of its ability" (Qur-án, ii. 286). Religion should not, therefore, be a burden to us if we have to accept at the expense of our intelligence. It is a gift of God, and must, as such, be utilized to the full. Under its ægis, we thrive in every department of human activity. Why then should its use be disallowed when we enter into the avenues of religion? Are not religion and reason both, equally, gifts of God? If so, they should be complementary to each other like everything else in Nature. If reason rightly predominates in all human affairs, why does dogma get the better of it in the field of religion? Here is a riddle beyond Eastern comprehension.

Moreover, religious instinct in a Muslim is fostered under Qur-ánic influence. The Qur-án is the source of all our inspirations. And to our satisfaction the book invites us to exercise, in the scrutiny of religious truths, our understanding and reason under the light of experience and observation. Nay, the Qur-án goes so far as to bring its own claims and tenets to the same anvil of truth. The Qur-án is teeming with words like the following, that make the concluding part of such verses as refer the reader to the various manifestations of Nature [1] in proof of the various Qur-ánic truths. There are signs in this for a people who understand (xxx. 24), who reflect (xxi. 24), who believe (xvi. 64), who listen (xvi. 65), who ponder (xvi. 65), who mind (vi. 12), who know (vii. 32), who are righteous (x. 6), who are patient and grateful (xiv. 5). The Qur-án appeals to reason, understanding, patience,

[1] Cf. my book, *The Ideal Prophet*, p. 158.

reflection, knowledge and mindfulness and righteousness. Let the tree of knowledge and our partaking of it earn us "perdition," yet we will rather have it than go after an apple from the tree of ignorance. The Qur-án makes no dogmatic assertions nor does it lay stress on modern miracles. Miracles, no doubt, have acted as a cogent factor in aiding faith among the contemporaries of those who worked them, and we Muslims do not disbelieve them. Our Prophet worked miracles, but miracles soon become ancient history, lose their hold on posterity, and become discredited. For this reason the Qur-án discouraged miracles as a prop to faith, and appealed to reason in proof of its tenets.

Does there, then, exist under these circumstances a semblance of mental accessibility for "mission" work analogous to the political accessibility that has arisen, since the war, in lands almost entirely inhabited by those who receive their inspiration from the Qur-án?

I cannot forget the shock my intelligence received when I was an undergraduate in a local Christian Mission College. I was in my teens and was attracted thus early to the Christian faith under the influences of my environment. In the College we used to have the Bible period, which I should say was the most amusing period and entertaining too. We all went with whetted reason to meet our professor. There was an interesting tug-of-war almost every day between dogma and reason, between forced infliction of a foreign faith, an unwilling mind and their passive resistance to it—on one side a strong tinge of pedagogic authority, and on the other a toned-down outburst of metaphysics and independence of judgment. Things went on for two years in this way, during the whole of which time my breast remained a helpless prey to a strong struggle between reason and sentimentality—as faith in Christianity after all is an extreme sentimentalism. The final year for the university degree came, and we were very lucky to have our

Bible class for that year with a teacher of exceptional mental calibre, a giant in physique as well as in intellect; a towering personality in all literary circles in our province, and to me an ideal for my future aspiration as a potential writer and speaker. But I cannot forget the moment of my greatest disappointment in all my religious experience when one day, in the class, we read the story of the legion of devils [1] cast out by Jesus and driven into swine that were drowned and perished in the sea.

When the lesson was over, questions were invited as usual. Now the type of demon that possessed people of the day of Jesus has not become extinct. We observe in them the same crying and foaming, the same tearing of clothes and frantic assaulting of others, and consequently the same chains and fetters to save others from being injured by them, seeing that they sometimes seem to possess the physical strength of three or four men. I have seen a lady, though otherwise feeble and shaky, more than a match for half a dozen strong men when under "the possession." These sufferers are cured according to the demands of their environment. If they chance to belong to the cultured classes, they receive ordinary treatment for hysteria, epilepsy or other nerve trouble. But if the patient is of an ignorant type, the services of some person well known for his powers of exorcizing evil spirits are requisitioned. The holy man comes, and the very sight of the patient enables him to locate the species of the spirit possessing the patient—a demon or some departed unclean soul. He rebukes the spirit for the trespass in his jurisdiction in the aerial world and orders him to quit it at once. The reply is an arrogant refusal sometimes. The holy man then begins to chant some words of charm, the spirit does the same in reply; volleys of spells, so to say, are exchanged against each other, and, to the great surprise of

[1] Matthew viii. 32; Mark v. 13; Luke viii. 33.

the onlookers, the possessed utters words in a language never learnt before—sometimes reciting verses of the Qur-án or some other sacred Eastern book, though he had no such knowledge hitherto. The demon is overpowered, and begins to shriek and cry as if in painful torment. He then prays to be released from the pain. But he must leave the possessed is the peremptory command, and to this the evil spirit must eventually submit. He quits the patient and enters into some domestic animal—a cow, a calf, a chicken, but never into a cat or dog—and the animals, they say, never survive. This I write from my personal knowledge. A very respected lady in our family became, as I was told, possessed by hundreds of evil spirits ; I was at that time nearing my twelfth birthday. She exhibited all the symptoms I have mentioned. In her fits she used to recite chapter after chapter of the Qur-án, though we knew she did not know much of it. She became too weak even to change sides on her bed, except under the influence of the legion or of the genii, what you will; but when in the throes of a fit her strength could match four or five men. She got her cure, however, through an exorcizer. Again the trouble visited us—sometime in 1909. This time the person possessed was my wife. I remember the moment—it was a midnight of December. I was busy with my briefs, as in those days I was at the local High Court Bar. A servant rushed into my study with terrified looks and hissed something into my ears. " A genie is in our family—a big joke," I said loudly when I received the strange message. I went to my chest-box and ferreted out a bottle of strong ammonia and put it into my pocket, and in a moment I was by the patient's bedside. It was a horrible scene, but interesting at the same time as a good study. A recurrence of the old scene, but now looked on by me with another eye. Shrieking and foaming, cries, gnashing of teeth and grimacing; but the terrible part was the cramp. " What on earth does it mean ? "

I asked; but my words only got me a contemptuous look from the possessed. The lady stared at me for some time and remained unmoved and silent. I was glad to find my words acting as suggestion to change her thoughts and consequently abate the hysterical fever. But a few moments after the strained stares began to throw out sparks of fire and flames of anger, and then in a majestic tone the lady said: "We have come to assert our lost rights in a family that has closed its doors against us for so many years; you idiots, with your new-fangled ideas, it is all due to you. Well, well, your wife will have to pay the penalty for your sins."

I thought diversion was a better and more wholesome cure than the application of the drug, because of its after-affects; and so, in order to change the channel of the talk, I said: "She to suffer for my sins—an atonement? Will a physician's chopping his head off cure your headache? No, we are not Christians." "Oh, Christians, blessed souls!"—catching the last word, she purred—"they believe in our possession, and yet they teach you not to believe in our visitations—they say it is illness." I thought I had made a mistake, as the very idea of demonology would repeat the hysteria scene. I therefore said: "The Qur-án does not teach any atonement; it says 'every soul has to bear its own burden.'" "Oh, what a beautiful book you named! The Qur-án. Yes, I learned it some hundred years ago from my master. Many of our race are Mussulmans." "Which race do you come from?" I inquired. "I am a jinn but a Muslim," was the reply. "How interesting," I said; "you are a Muslim." "Yes, *Lá-iláha il'Alláh Mohammed 'ar-Rasúl' Alláh.* Am I not a Muslim?" "Indeed you are," I said. "But you don't believe in the existence of the jinn," she inquired. "Yes," I said, "the word 'jinn' in Arabic means anything unseen, of which we know nothing, anything in the dark. It may be some aerial being, I don't know, or the jinns in the air; they

are all unseen and unperceived. An internal unascertained ailment is also a jinn like the one you are suffering from. These are all jinn in the true sense of the Arabic word *djinn.*" My words proved an uncanny hint too distasteful to the patient and brought forth the fit—shrieks and foaming, twisting of hands and mouth with gnashing of teeth—a medley of angry words, sometimes Arabic, sometimes Persian and Hindustani. Cramp was next to begin, and that was the worst thing of all. I could not wait any longer—with one plunge I applied the medicine bottle to her nostrils. She would not inhale it, and closed her breath and violently struggled, but I asked the attendants to hold her tightly; cries and curses and swearing, a minute or more—the genie found the smell too strong for her, and had to quit the possessed.

I am afraid I have made rather a long digression from the Bible lesson in our college as to Jesus casting out a legion of demons from a person. But I think it was necessary. It will make the matter clearer to a Western reader. The lesson aroused heated criticism. Dozens of stories of exorcizing jinn were given. They exactly squared with those of the Bible in their details, and left no room to claim any superiority for Jesus over the holy men of the East on that score. I also referred to what I had seen in my family as to the legion of the demon taking possession of one of us and then being cast out by an exorcizer. The professor gave us a patient hearing and then his explanation came: "My boys, these cases are all nerve troubles; you don't know what pranks these nerves play." "Did not the nerves play the same pranks in the possessed in the time of Jesus?" was the unanimous reply. "No, the Apostles say that they were genii." "Perhaps they repeat their impressions," a student suggested. "Oh no, the revealed word of God; and don't you forget, the race of the demons was destroyed once for all by Jesus

when the swine became drowned. They became extinct; how can they possess any human being?" was the authoritative verdict given with masterly flourish of hand to cow down further criticism. But the rejoinder came from the least expected quarter, that had, till then, encouraged evangelizing expectations: "But what about those demons who were exorcized afterwards by Jesus, as we read in subsequent chapters?" The professor fell back and was dumbfounded, when with some hesitation I continued: "Perhaps some of the legion managed to fly away." This added insult to injury, as I saw a searching glance from the chair made me its target. The College bell, however, rang at the moment to save the situation, and the Professor of Metaphysics made his entrance into the class. I, as well, was shocked and confounded, my head reeling and my eyes strained; the tower of my ideal—I mean the professor—began to crumble and smother the whole fabric of new beliefs crashing to splinters; the flame flickering, yet a new light arising. I was in a flood of reverie, tossed this or that way by waves, not heeded before, my breast surging and seething with emotions that had lost their hold on me; but this disappointment made me alive to them once more. The Eastern mind began to assert itself again and dispossess the Western usurpation, a new vista of thought, a new angle of vision. In my reverie I forgot that it was the period for metaphysics, and that I was supposed to use my pencil and paper taking notes of the lecture from the chair; when all of a sudden a shrill voice came from the same side: "Khwaja, what are you drowsing upon?" With a blank face, I looked towards the professor; I felt abashed, and had not wits enough to articulate even a word. It made the case worse, and caused an uproar of laughter all round. I was about to lose my temper, but I was in the classroom. I, however, managed to excuse myself and left the room, grumbling more to myself than to any other. Oh! what

a tragedy of life! Was it all a castle in the air? And what an absurd curriculum, the metaphysics and the Bible periods one after the other—what a fine medley, the one designed to sharpen the intellect, the other desiring to see it absolutely blunt. . . .

I was facing a turning-point in my life—the Rubicon was perhaps passed, and I stood chastened and disillusioned. So is the Eastern mind. A Muslim must satisfy his reason before he gives countenance even to his own faith. God, Angels, Messengership, Revelation, Resurrection, Life after Death, Premeasurement of Evil and Good—so wrongly mistaken for Predestination or Fatalism in the West—in a word, all that constitutes Muslim faith, are explained in the Qur-án on a rational basis. We do not find the same in the Bible. Apart from the mystical aspect of Christianity, even those truths that are so ably discussed by some of the Church people, such as Existence of God, lack rational proof in the words of the Bible. What an anomalous position to hold! God Himself unable to prove His own case and looking upon man for His advocacy. The Foreign Missions should seriously think upon this side of the problem that they have to face in the East. Dogma is the last thing wanted there. If Christian beliefs can be explained in the terms of reason and science, their work is worth while, otherwise it is a plunge in the dark. If dogmatized faith is unloosening its hold even on the Occidental mind, what of the Oriental that is trained from its very cradle to hold that dogma should not be? Light comes from the East, and the West is the place of darkness as the Old Fathers said, at least in matters of religious learning.

IV

VIRTUE AND EVIL[1]

Doctrines at the Root

My Lord,

In my first letter I observed that the remarks of your Commissioners as to the moral superiority of Christianity fell, with us, on deaf ears. I feel the same when I hear the Bishop of London saying, in this connection, that people must realize that no faith could be regarded as a rival to Christianity.[2] This is mere lip-talk and claptrap, and carries no weight under the searchlight of investigation. I am not unconscious of our present economic and political shortcomings, and you, My Lord, cannot deny the moral canker that is corroding the very moral structure of Christendom. I admit that nations who are shown as Christians, in census reports, though more than half of them have renounced their allegiance to the Christian Faith, do make progress in material sciences and culture, which only a few centuries before were our exclusive possession, and that at a time when absolute ignorance and barbarity characterized Christendom. I admit that we Muslims have fallen behind in Western civilization, but the social evil, the flagrant curse in the West, is not our blemish. But we, however, cannot attribute these achievements or deficiencies to any religious system, unless and until we trace them to some religious doctrinal basis. To do otherwise would be unscientific and illogical. Similarly, you cannot,

[1] See note on p. 60.

[2] See p. 67, *infra*.

My Lord, claim merits for Christianity and disown the demerits, if both coincide and are concomitant in Christendom. If Christianity can be claimed to be bringing forth modern culture in the West, then she cannot shirk the responsibility of the evil as well that prevails there. But this, I say, is not good logic. I just remarked that Christendom was the seat of ignorance and barbarity for centuries, when Islam was a torch-bearer of culture and civilization throughout the whole world, and if the tables have become turned in some degree, some external factors must be responsible for the change. The safest and most rational course is to sift the truth, examine and come to a right conclusion in the matter, overhaul the whole situation and the respective teachings of Islam and Christianity with a view to finding in them such doctrinal basis which can stand responsible for the conditions obtaining to-day in Muslim and Christian lands. Christianity cannot be accredited for the cultural, economic and political preponderance of the West, if it lacks principles conducive to present-day European attainments. Similarly, Islam cannot be blamed for the mundane blight that has overtaken its people, nor can it be responsible for the present lack of some civilizing influences in Muslims, if its very teachings go otherwise.

It is all very well for your missionaries to point to the great charitable institutions, hospitals, schools, etc., for suffering humanity run on Christian lines. "But one fails to see why these charitable institutions should be ascribed to a religion which could not give birth to them for more than seventeen hundred years. They are the growth of modern culture and owe their origin to quite different external causes, the greatest among them being Islam in Spain. Islam speaks highly of these charities in its teachings, and brought them into existence in all Muslim countries within two centuries after its birth. Islam can claim superiority to modern

culture in one respect—Muslim Universities opened their doors at Baghdad in the days of Nizam-ul-Mulk, and in Granada in the days of Abdul Rahman to students without distinction of caste, colour or creed, where they were looked after, boarded and lodged at the public expense."[1]

You cannot deny, My Lord, that the greatest opposition that the rise of culture received in the West, at each stage, came from the Church camp. Perhaps you will say that it was an outcome of the mediæval savagery and ignorance. But such is not the case. The teaching of the Bible, I am afraid, fanned the fires of opposition. The Church saw the justification of their hostility to science in the sacred writ.

The Christians, who were the inheritors of the civilization of the ancients, *pace* the teachings of Holy Writ, not only did not continue the researches of their predecessors, but destroyed them, so that, as Draper points out in his book, *A History of the Intellectual Development of Europe*,[2] nearly two thousand years had to intervene between Archimedes and Newton, nearly seventeen hundred years between Hipparchus and Kepler, nearly twenty centuries between Hero, whose steam-engine revolved in the Serapion, and James Watt who revolutionized the industry of the world. What a fearful blank!

Dogmatized Christianity placed an embargo on freedom of thought. The Church destroyed all that it believed it could not turn to its own advantage. History can multiply proofs in support of this characteristic of the Church, but I would content myself with quoting one—the destruction of the invaluable library of Serapis, at Alexandria, in 389, by the Archbishop Theophilus of Alexandria. Gibbon says, in his *Decline and Fall of the Roman Empire*[3]: "The valuable library

[1] Cf. *Three Great Prophets of the World*, by Lord Headley, p. 14.
[2] Vol. i, p. 387.
[3] Chap. xxviii, p. 132. London (Dent's).

of Alexandria was pillaged and destroyed, and nearly twenty years afterwards the appearance of empty shelves excited the indignation of every spectator whose mind was not totally darkened by religious prejudice."

Exaggerated miracles and superstitions—those mental cankers—together with persecution and suppression, represented the sum total of what was offered as a substitute for the learning and scholarship of the ancients—and full one thousand years had to pass before Europe once more attempted to scale the same heights from which mankind had been pushed back down into the deepest abyss of mental depravity.

Instead of turning the mind of the people towards intellectual development and thought, the Church—the pious intolerance of the Church—on the contrary, penned it in, within very close, narrow boundaries, to transgress which was nothing less than a sacrilegious crime against the sanctity and holiness of the words of Holy Writ, which was regarded as infallible, and everything spoken against it as tantamount to heresy.

Now let us search the pages of Holy Writ and we would see that it is in them that lie embedded the baneful seeds of pious persecution, of the branding of learning as magic to be punished like treason, of a justification for sending Galileo to prison, Bruno to the stake, and of the murder of Hypatia, the renowned commentator on Plato.

Neither the theory of evolution, nor geography, nor geometry, nor mathematics, nor astronomy, nor the science of education—in fact, nothing that could be classed as knowledge and which we in the twentieth century are proud of—escaped the ravaging hands of the Fathers of the Church, who found a fertile field for persecution in the words of Holy Writ.

There are two conflicting descriptions of the Creation as contained in the first and second chapters of Genesis, and they have led some to believe in the six-day theory, and others

in the instantaneous idea. Luther declared, " the world, with all creatures, was created in six days," but he also believed that it was done in an instantaneous way. Calvin preached the six-day idea. The Church presented the Bible as infallible, and all ideas regarded as against the cosmogony of the Bible were punished severely. A certain Vanini had the misfortune to believe in the theory of evolution. He was at once branded as an Atheist; and on the evidence of De Francon, the Judge de Catel in the tribunal of Toulouse, found Vanini guilty and sentenced him to have his tongue torn out from his mouth and to be burnt alive. The priests, not satisfied with this sentence, added insult to injury by taunting him as a coward. Vanini, steadfast and resolute, in his turn, laughed the priests to scorn, and said he would die like a philosopher and would not show the fear displayed by their Saviour, who cried on the cross, " My God, My God, why hast Thou forsaken me?" The priests being in no way a match for such resolution, satiated their fury by pulling out his tongue with pincers. Vanini groaned, and it is said that a great shout of high glee went up from the assembled priests! Then they burnt him alive.

The spheroidicity of the earth is denied by the Bible. There are many passages which uphold the geocentric theory, i.e. that the earth is the centre of the solar system and that the sun and the stars revolve around it.

" The world also shall be stable, that it be not moved " (1 Chron. xvi. 30).

" Who laid the foundations of the earth, that it should not be removed for ever " (Psa. civ).

" And after these things, I saw four angels, standing on the four corners of the earth " (Rev. viii. 1).

" The Devil taketh him (Christ) up into an exceeding high mountain, and showeth him all the kingdoms of the world " (Matt. iv. 8).

The Christian Fathers taught that Jerusalem was the centre of the world, and quoted Ezekiel v. 5, which reads: "Thus saith the Lord God: This is Jerusalem, I have set in the midst of the nations and countries that are round about her."

St. Paul taught that the Gospel had been preached to all nations, and that, therefore, there were no more nations to be discovered. This teaching discouraged any attempt at geographical investigation and the finding of new continents. It was to the Muslim universities in Spain that Columbus learned that the earth was a spheroid, for one of the Muslim educational appliances was the globe. Columbus was convinced of the spheroidicity of the earth, but the Bishop of Ceuta showed him his error by quoting from the Bible, and a Bull was issued by Pope Alexander VI, in 1493, to the same effect, but he was not deterred from his aim. The idea that there were people on the opposite side of the earth had long before been taught by Cicero and Pliny, and believed by many in Greece and Rome, but when it was taught in Christendom, it was met with the severest criticism. Lactantius, speaking with reference to the heretical doctrine of the globular form of the earth, said: "Is there anyone so senseless as to believe that the crops and the trees on the other side of the earth hang downward and that men have their feet lighter than their heads? If you ask them how you defend these monostrosities, how things do not fall away from the earth on that side, they reply, The nature of things is such that heavy bodies tend towards the centre, like the spokes of a wheel, while light bodies, such as clouds, smoke and fire, tend from the centre, to the heavens, on all sides. Now, I am at a loss what to say of those, who, when they have once gone wrong, steadily persevere in their folly and defend one absurd opinion by another."

St. Augustine quoted the Scriptures to prove that there

could be no Antipodes. He said that the Almighty would not allow men to live on the opposite side of the earth because they would not be able to see Christ at his second coming. He said, "Scripture speaks of no such descendants of Adam." He quotes the 19th Psalm and St. Paul's saying that the Gospel has been carried "to the ends of the world," and contended that as those teachers had not gone to the opposite sides of the earth, there was no such place. He quotes Job xxvi. 11 about "the pillars of heaven" in support of his argument.

The new ideas were denounced as "empty and false." "The miserable fiction of Eusebius had subverted the chronology of Manetho and Eratosthenes, the geometry of Euclid and Appolonius was held to be of no use, the geography of Ptolemy a blunder. . . ." (Draper). In 1316 an Italian physician, named Peter of Abano, was called to account for the new heresy of the spheroidity of the earth by the Inquisition; he fortunately escaped the torture by the intervention of a natural death. Cecco d'Ascoli, a noted astronomer, was compelled to vacate his professorial chair at Bologna, and was burned alive at Florence, 1327.

Cosmas said: "The earth is a parallelogram, flat and surrounded by four great seas. At the edges of these seas rise immense walls, closing in the whole structure. These walls support the vault of the heavens, whose edges are cemented to the walls; walls and vault shut in the earth and all the heavenly bodies." He supports his description by many passages from Holy Writ, e.g. "It is He that sitteth upon the circle of the earth, . . . that stretcheth out the heavens like a curtain, and spreadeth them out like a tent to dwell in" (Isaiah xl. 22).

Passages in the Bible, as, "The earth standeth fast for ever," "Sun, stand thou still upon Gideon, and thou moon, in the valley of Ajalen," made the Fathers of the Church uphold that the earth was in the centre of the solar system.

Pythagoras, the Greek philosopher (580–500 B.C.), taught what is known as the heliocentric system of astronomy. His system placed the sun in the centre and around it in circular orbits the planets revolved in the following order: Mercury, Venus, Earth, Mars, Jupiter, Saturn. Philolaus and Aristarchus followed with the same theory, but it was not heard of again till the fifth century A.D. when Martianus Capella resuscitated it. Then it disappeared for another thousand years, till it was rediscovered and established by Nicholas Copernicus. Its sporadic appearance and disappearance was due to no other cause but Holy Writ. Copernicus's book, *The Revolutions of the Heavenly Bodies*, was first published in 1543, when its author was on his deathbed. The great astronomer had not dared to publish it for thirty solid years, for the bloodthirsty vengeance of the Church loomed large before his eyes. He sent it to a friend, Osiander, who wrote a soporific preface to the book, whereby he sought to camouflage the views of the author by saying that they were to be taken rather as fiction than as fact. The book, when published, was placed in the feeble hands of the astronomer, who smiled and died in peace. But in spite of the lulling precautions taken by Osiander, it was seized and condemned and excited furious comments. Fromundus, from the Cathedral of Antwerp, said: "The Copernican theory cannot be true, because the wind would constantly blow from the east; we should with great difficulty hear sounds against such a wind; buildings and the earth itself would fly off with such a motion." Martin Luther wrote: "People gave ear to an upstart astrologer, who tried to show that the earth revolves, not the heavens, or the firmament, the sun and the moon . . . this fool wishes to reverse the entire science of astronomy, but Sacred Scripture tells us that Joshua commanded the sun to stand and not the earth." Calvin was equally loud in his denunciation of the Copernican theory.

Among the many poor victims of the Church, who took up the Copernican theory and advanced it, was Giordano Bruno. He was hunted from country to country. From Italy, his native land, to Switzerland, France, England, Germany, his persecutors ever on his trail. Upon his return to Venice, he was apprehended, and imprisoned in the Piombo for six years. During his travels, he had delivered lectures in England and written many books, and had criticized the teachings of the Bible. He said: "The Bible teaches that the earth is a flat surface supported by pillars; that the sky is a firmament—the floor of heaven. But the truth is that the universe is infinite, and that it is filled with self-luminous and opaque worlds, many of them inhabited; that there is nothing above and around us but space and stars." Bruno was transferred from Venice to Rome on the demand of the spiritual authorities and handed over to Cardinal San Severino. He was arraigned before sixteen cardinals, who put him several questions and demanded a recantation. Bruno replied, "I neither ought nor wish to recant." They tried to exact a recantation through torture, but they failed, for mental strength cannot be broken by material weapons. They declared this magnificent character to be an "impenitent and obstinate heretic" and sentenced him to death in 1600 by a fire made slow, to increase the torture. How time has mocked at the Church is shown by a splendid statue of Bruno, unveiled by the Rationalists in 1899, on the very spot where he was burned alive.

Galileo Galilei, who adorns the list of the Church victims, was another well-known martyr to the cause of science. His crime was that he had demonstrated the truth of the Copernican theory. The Church was set, also, against mathematics, and had denounced the geometry of Euclid. Caccini was promoted by the Church for his brilliant denunciation of geometry and mathematics, such as "geometry is of the devil" and "mathematicians should be banished as the

authors of heresies." Pope Paul V, fortified by his archbishops and cardinals, condemned Galileo and his teachings. They said: "If there are other planets, since God makes nothing in vain, they must be inhabited; but how can their inhabitants be descended from Adam? How can they trace back their origin to Noah's ark, and how can they have been redeemed by the Saviour?"

Galileo was summoned to Rome by Pope Paul V in 1616, where he tried to convince them by requesting the Fathers of the Church to look through the little telescope which he had invented. Many declined, and those who did "denounced the satellites as illusions of the devil." Father Clavius declared that "to see the satellites of Jupiter, men had to make an instrument which would create them." Another bold statement made by Galileo was that the moon shines by reflected light. The wrath of the Church knew no bounds, for this statement of his contradicted the "truth" of Genesis that the moon "is a great light." He was tried by the Holy Inquisition and his opinions condemned. In defence Galileo said that the Bible was not intended to serve as a book on science. But it seems this is what they wanted the Bible to pass for. And should we blame them for this, in view of the fact that they did nothing else but give their due to the infallible words of Holy Writ? Pope Paul V issued a decree in the following words: "The doctrine of the double motion of the earth about its axis and about the sun is false and entirely contrary to Holy Scripture." But again, in 1652, Galileo published his book, the *Dialogo*, thinking that the new Pope Urban VIII would be more tolerant than his predecessor, but he was just as bigoted. He placed Galileo and his book, the first edition of which had been exhausted and had found great favour with thinking minds, in the hands of the Holy Inquisition. Galileo had a friend, named Castelli, who had to forfeit his benefice for trying to save his friend Galileo. The aged

Galileo was thrown into a dungeon, and forced to recant in the following words: "I, Galileo, being in my seventieth year, being a prisoner and on my knees before your Eminences, having before my eyes the Holy Gospel, which I touch with my hands, and abjure, curse and detest the error and the heresy of the movements of the earth."

What else could the broken-hearted, aged Galileo do under the circumstances? He recalled to memory how the Church had burned Bruno alive, and that if he would not recant the same fate awaited him. What the Inquisition was he knew well!

Nevertheless the Holy Inquisition was not content with a mere recantation. It sent him into exile for the rest of his life, persecuted his friends, suppressed his writings, and went so far as to torture those, like Campanella, who had the temerity to write in defence of Galileo.

Now let us see what it was which the Church wanted the people to believe instead. Cardinal Barberi says: "Animals which move have limbs and muscles; the earth has no limbs or muscles, therefore it does not move. It is angels who make Saturn, Jupiter, the Sun, etc., turn round. If the earth revolves, it must also have a centre to set it in motion, but only devils live there; it would therefore be a devil who would impart motion to the earth."

The Bible dabbles in anthropology as well! The Bible contains a so-called chronology, childish as it is, by which it is claimed we can trace the antiquity of man and his pedigree. The Christian Fathers were generally agreed that man had his beginning about six thousand years ago, and would not tolerate any other view but that Adam was the first man. The advancing of any other view was looked upon as a contradiction of the apparent chronology of the Bible, and its criticism a crime. When La Peyrère, about the middle of the seventeenth century, published his work, *Pre-Adamites*, in which he claimed that men existed before Adam, the Parliament of

Paris burned his book. La Peyrère was imprisoned by the Grand Vicar of the Archdiocese of Mechlin until he retracted the statement.

The pagan world of the Greeks and Romans had made a beginning in geological knowledge, but when Christianity appeared on the world's stage all such beginnings were nipped in the bud. In the middle of the eighteenth century Buffon published the results of his studies in geology. The Faculty of Sorbonne compelled him to make and publish a recantation, which ended with these words: "I abandon everything in my book respecting the formation of the earth, and generally all which may be contrary to the narration of Moses." But a century later the tables were turned, and the power of the Church had waned in 1830, for by this time science had made so much progress, and people had begun so far to recover from the Christian blight, that Charles Lyell, the author of *Antiquity of Man* (1863) and *Principles of Geology* (1830), was not made to suffer from the Holy Inquisition.

Gregory I—who has won the attribute of the Great—distinguished himself by his rage for destruction, for his enmity towards all higher education. This "Slave of the Slaves of God" had one principle in view: "Ignorance is the mother of devotion"; and with this standpoint not only did he commit to the flames all the mathematical studies of Rome, but also burned the precious Palatine Library, which was founded by the Emperor Augustus. He destroyed the greater part of the writings of Livy; he forbade the study of the classics; he maimed and mutilated the architectural remains of the ancient days.[1]

The schools of philosophy were closed, the last of them in 529. The renowned commentator on Plato, Hypatia, was cruelly put to death by St. Cyril, in 414, in the open market of Alexandria. Draper says: "She was assaulted by Cyril

[1] Draper, vol. i, p. 357.

and a mob of many monks, stripped naked in the street, she was dragged into a church and killed by the club of Peter the Reader. The corpse was cut in pieces, the flesh was scraped from the bones with shells, and the remnants cast into the fire. For this frightful crime Cyril was never called to account." [1]

The hatred of learning was such that, in the words of Draper, " every manuscript which could be seized was burnt." Throughout the East, men in terror, destroyed the libraries for the fear that some unfortunate sentence contained in any of the books should involve them and their families in destruction."

But to ascertain the truth of our statement, we need not go so far back. We can always expect the Church to live up to its historic past. It is in our own living memory that Francisco Ferrar was murdered in 1909, in Spain, for the sole offence that he wanted to educate the people. And the Church hated education, as it has always hated it. It is said he was stood against the prison wall, and before the shots were fired he said in a clear and fearless voice: " Aim straight, my brothers. Long live the modern school ! " No regretting, no cringing, no recanting ever escaped his lips. And the fact that only very recently one of the Italian cities has decided to remove the street name of Francisco Ferrar from one of its thoroughfares, intensifies the truth of this statement that the Church is the same to-day, yesterday and for ever. The only condition is opportunity.

There is one thing that is remarkable in the history of material science in relation to Christianity and Islam. In the case of the former, as long as religion kept its hold on its adherents, Europe made no progress in any way, but when the Western mind became emancipated from canonical rule and Church thraldom, civilization came in leaps and bounds

[1] Draper, vol. i, p. 324.

in every form. On the other hand, Islam, at its very advent, gave a tremendous impetus to science and culture. In its various departments, modern civilization owes its salient factors to Islam, but unfortunately, in modern days—notably in the last two centuries—our mundane prosperity and success began to prove too intoxicating to keep our steps sober and steady; we ceased from treading in the footprints of our ancestors, and turned our backs on Muslim principles of life. The Western economic pressure on the East, on the other hand, aggravated the situation and brought forward the present backwardness there. This contrast between Islam and Christianity in matters of civilization and culture, though convincing enough and borne out by history, may not be considered as conclusive in an adverse critic's eyes. But the truth could be sifted in another way. The real point at issue in this respect would be: Have Islam and its Holy Book laid down such principles as will produce civilization in its most desirable form? I say, Yes; but you, My Lord, cannot say the same as to the Bible. The subject needs a volume, and I hope to write on it in the near future. I, however, append to these pages a lecture[1] given by Lord Headley in Durban, which gives enough material to substantiate my statement.

But the most nauseating thing that has dwindled the beauty of Christianity in the eyes of the non-Christian world is the social evil prevailing in Christian nations. God forbid, if I make the teachings of the great Nazarene responsible for it. His tenets are admittedly too sacred to give countenance to an unrighteous life. The whole blame goes to the door of dogmatized Christianity which you intend to inflict on us. Wherever it has been introduced, it has brought evil in its train and played havoc with the morals of the people. I may refer to Zululand for illustration. With all his backward

[1] See Appendix II.

mentality, purity of life was the pride of the Zulu, but it has suffered extremely since he became a Christian. I am writing these words in a place that borders on Zululand, and make these statements from personal knowledge. Has Your Lordship tried to probe this moral ulcer? The religion of sacraments that came as a legacy to the Christian Church from paganism is at the root of it.

We all, whatever creed or persuasion we may belong to, look for some better and more blissful condition in the life after death. Entry into the Kingdom of Heaven is for us the goal of a religious life. Every religion has declared a heavenly life as dependent upon the observance of Divine Commandments and good actions. The Lord of Christianity preached the same.

"For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

"Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

"For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

But the self-created apostle of the Gentiles had to respect the susceptibilities of the pagan Gentiles in order to bring his mission to some success. St. Paul, as he himself admits, became out of the law with those who were "out of the law." They did not believe in the religion of "obedience" and commandments. It has always proved too irksome to follow. The Gentiles led an easy life and were given to self-indulgence. They saw their salvation in "sacraments." The blood of the slain Deity was sufficient, as they believed, to wash off their sins. In the whole pagan world the belief was symbolized

by baptism and participation in Eucharistic meals. The eating of the "sacred elements" represented the blood and flesh of the suffering Deity. It secured a passport to the heavenly life. Such beliefs can in no sense contribute to the maintenance of moral order. It cannot be denied that these believers in sacraments were often enough thoroughly moral persons, and it is idle and foolish to pretend that they were not, but such moral conduct is not the product of religious consciousness. Public opinion and the demands of social order bring forth that sort of morality. Belief in the life after death is the chief incentive to true morality with the man in the street. But if heaven can be secured through the magic of sacraments—which, of course, it never can—all inducement to lead a moral life is lost. Will Your Lordship attempt to differentiate between the pagan belief in sacraments and the current Church belief in Baptism and Holy Communion? This, in my humble opinion, causes libertinism in principle and licentiousness in action.

It hardly needs much logic or explanation to bring home the truth which I am seeking to emphasize. Which of the two principles, I ask, will help the fulfilment of righteousness and the exile of evil? Belief in good actions or belief in sacraments? The former saddles man with the responsibility for his actions, the latter weakens the very sense of it. It is for this reason that social morality is weaker in Christendom than in the non-Christian world. "Thy faith hath saved thee" has been grossly misconstrued. Belief in a principle means its translation into action. Belief with no action to confirm it is a dead letter. Islam has laid down this dictum in every stress and accent. But the "Doctrine of Blood" has given quite a new construction to the word "belief," and it is not without its logic. If belief in the Crucifixion is sufficient to wash away sin, and if the Deity, angered by misdeeds, has become propitiated through the Atonement, all

inducement to lead a righteous life is lost. I am not simply theorizing. Men like Luther have been of the same opinion. Their faith in the Blood has obviated the necessity of action. That social evil pervades nations who adhere to such dogma is an undeniable fact. If what I say here does not explain the situation, what else will explain the laxity of morality in some form or other amongst the followers of the Church? Nay, they go against the teaching of the Master; for instance, Jesus preached love; he tried to establish a sort of brotherhood in mankind under the Fatherhood of God. For the interest of poor people, he would not own even individual proprietary rights. Do Christian nations observe these morals? Is it not an inexplicable anomaly that the followers of one who preached and practiced self-abnegation are self-motived in their ways? The Christians in the colonies furnish a most despicable example of this sordidness. They will not allow their fellow-beings even to tread upon Christian ground, simply because they do not belong to their race, even though they may be their co-religionists. We have seen the House of God, for the worship of white people, closing its doors against coloured Christians, but to-day even the earth of God, happening to be under white Christian dominion, has become inaccessible to other races. If these are the fruits of Christianity, it is not a matter of surprise that "the tree" has aroused universal dislike. It is against the very teachings of Jesus.

Then why this utter disregard of the teachings of the Master? The reply is a simple one. Jesus Christ came to fulfil the law. He fulfilled all righteousness, not for kin only, but on behalf of those who accepted the "Grace of the Blood." If this is the belief, and it is, decidedly, then it has absolved its adherents from all good actions. They need not show any fellow-feeling, as belief and not action will secure them salvation.

I hope Your Lordship will consider these few thoughts, and will relieve the non-Christian world from a cult that has created such undesirable religious consciousness.

Your Commissioners are either misled or try to mislead such good people in England as know very little of the affairs in Muslim lands, but I am quite sure that if Your Lordship will give a second thought to the problem, you will not believe that there is a call to your Church from the Muslim or other lands. Would not Your Lordship endorse my opinion that such kind of sordidness arouses disgust rather than any inclination towards this so-called Christianity?

[For a verification of the statements and quotations contained in pages 45–55, the sources of which have not been mentioned, the reader is referred to the pages of Andrew W. White's *Warfare of Science with Theology*, London, 1896; Draper's *The Conflict between Religion and Science*.]

V

MUSLIM IDEALS IN RELIGION

My Lord,

I think I should not close the letter without apprising you of our ideals in religion. You may rate them at any value, but it will enable you, at least, to understand how far we Muslims are prepared to appreciate the Church's response to the call that your Commissioners are imagining as coming from us. It is not without interest to see those professing to be our superiors in religious lore, who admittedly fail to face even the preliminaries of the life of true faith, and regard the passing of a stage as their terminus, while a Muslim has to travel some six stages farther to reach his destination. It will interest you to know our religious aim. It is to equip ourselves with Divine attributes to reproduce God's attributes. We have to secure such a heavenly heritage as that which fell to the lot of Jesus and other prophets. Our Holy Prophet gave us the same gospel. He says that Muslim divines will inherit the spirit of the prophets and resemble those of the Hebrew race in spiritual advancement. You accept Jesus as your Saviour and wish us to do the same, but could such a position of dependence be envied by those who believe themselves to be potentially equal to Jesus in spiritual growth. I am happy to note that the truth has dawned upon some of the cultured minds in your own Church. The Modernist now holds *that Jesus was Divine because he was human.* It means

that he evolved his spirituality to an extent open as well to others. The Divine Spirit breathed by God,[1] in man, came to prominence in his case, as in the case of other prophets and thousands of Muslim saints—a fact borne out by Muslim history—and the same Divine element is possessed by every unit of humanity, and could, as in the case of Jesus, be worked out to its perfection by pursuing a divinely prescribed course. Word from God comes to reveal that course, but of revealed Words the Holy Qur-án alone comes up to our expectations in this respect. I append to this letter my thesis on Islam that was read in the London Religious Conference in 1924.[2] It will substantiate my remarks. It will also enable you to have an insight into our code of life prescribed by the Qur-án, that secures to its pursuers the highest spiritual attainments, and enables them to enter into the Kingdom of Heaven during the period of their earthly sojourn, a thing promised by your Church, but in the life after death, to those who eat the flesh and blood of the Lord and believe in the Grace. I have failed to see even the semblance or a shadow of our code elsewhere. I might have overlooked a similar or better system in your Church, and I hope Your Lordship will take the trouble to enlighten me on this subject. We are, after all, seekers after Truth, and the fact that I profess Islam does not debar me from availing myself of it, from whatever quarter it may come, though I believe that the Qur-ánic system is perfect and leaves no room for improvement. It has another advantage. It is

[1] " When your Lord said to the angels, ' Surely I am going to create a mortal from dust. So when I have made him complete and breathed into him of My inspiration, then fall down making obeisance to him ' " (Holy Qur-án, xxxviii. 71–2).

" And when your Lord said to the angels : ' Surely I am going to create a mortal of the essence of black mud fashioned into shape. So when I have made him complete and breathed into him of My inspiration, fall down making obeisance to him ' " (Holy Qur-án, xv. 28–9).

[2] See Appendix I.

in its original purity and has kept its integrity—a matter hopelessly wanting in all other religious books. On these grounds we accept our Holy Prophet as the Last Messenger from God, and the Qur-án as the Last Word from Above. We regard every claimant of prophethood after Muhammad as an imposter, but we are entitled to the " Prophet's Heritage." We are not free from carnal nature. It is because we have arisen from animality and must possess some of the animal instincts, but we possess a differentiating element as well, and this is the Divine Spirit in us. The sole object of our sojourn on the earth is to cultivate and further the said Spirit to its perfection. Our animal passions will not come in our way it we can manage to bring them under our control. Divine Revelation, in fact, comes to help us in such control. Animal instincts are our essential assets and contribute to our growth when properly regulated. We observe the same in the growth of every other organism in Nature. It possesses some of the essentials that make the furniture of the order immediately below it. But there is something new in the organism, differentiating it from the lower order. The differentiating part in the organism is meant to progress, but further development takes place only through the aid of that which the organism brought from the lower order. This explains our possession of animal passions.

But what a deplorable bankruptcy of our aspirations and a suicide of enthusiasm and energy it would be were we to believe in our incompetency to combat with the demands of carnal nature. You will admit, in this connection, that belief in the Christian dogma of " Sin in Nature " generates such an imbecile mentality that it makes a coward of a man. Belief in the " blood " induces us to throw our armoury before the Devil and take refuge in a Saviour—a life of abject dependence and a life of enervation which will bring forth no harvest. The history of Christianity proves the same. For

full eighteen centuries the Christian Church has been a barren land without any spiritual harvest. Does not the Bible speak of some advanced souls in the House of Jacob who were blessed with divine visions? Their prayers to the Lord were answered; God spoke to them and they received His message through angels, they worked wonders, and even angels came to minister to them. This is the spiritual harvest I am speaking of. You cannot minimize the possessions of the Hebrew patriarchs simply because Christianity is devoid of it. You must not forget that all the prophecies which your Church believes to have been fulfilled in Jesus and make a carpenter a Christ, came from the same channel. Even St. Paul had to build his apostleship on the same foundation, but where are the spiritual gains in Christendom? They disappeared a few generations after Jesus. Perhaps the prophetic eye of the Master saw it and warned his followers against it in the parable: "Jesus said unto them, Did ye never read in the scriptures, the stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. xxi. 42–3). The transferee in the parable is the Muslim race. The annals of Islam speak of such Divines in every Muslim century, who ate these Divine fruits and led the Beatific Life. In this connection, I have simply to thank God, if I say that the writer of these lines has also been blessed with a portion of it, though it may be very small. Could Your Lordship imagine that with these personal experiences of Divine Beatitude we could even care to consider a dogma that preaches our weakness against the Devil, and deprives us of Heavenly Bliss through our own striving, and makes us dependent for it on another man? As to our victory over the Devil, the Qur-án gives us the following good tidings: "Surely, as

regards My servants, you have no authority over them except those who follow you of the deviators " (Holy Qur-án, xv. 42). But the heavenly life on this earth comes after the life of hard striving. Only the other day I went to Kimberley, and through the kind offices of Mr. Grimmer, a director of the Diamond Fields there, I was given an opportunity to see the whole process of finding diamonds, from the mines up to the last stage of polishing them. Mr. Grimmer kindly took the trouble of accompanying me to all the factories concerned, and showed us the various stages of refinement. Out of a mountain of rocks they obtain a few trucks of quartz, which again contains only 2½ per cent. of material in which Nature imbeds diamonds. This 2½ per cent. is again brought under various processes of crushing and washing, and the result of the whole labour, which represents thousands of hands, is a handful of the jewels. We, as well, have spiritual jewels imbedded in the granite of lower passions. We have to dig in the quarry and crush the ore of passions; we have to wash off the refuse, and then we shall possess the spiritual diamond in its full beauty. If no human achievement has been attained without toil and trouble, how then can we accomplish the most difficult task—raising man from animality to Divinity—by mere belief in dogmas? The Qur-án, however, proposes all stages of purification, and provides for each stage all the requisites. It gives names to all the evolutionary stages of the spirit. It calls the spirit a " commanding spirit " in its natural condition. At this stage, natural impulses predominate. They seem to be uncontrollable and tend to iniquity. The animal spirit makes its full exhibition. But where a Christian admits his inability to face the spirit by believing in the dogma of Atonement, the Muslim has been taught to fight out his way and overcome this carnal nature and perfect his soul. Seven are the evolutionary stages, as the Qur-án says, of the human spirit: (1) The Commanding;

(2) The Self-Accusing; (3) The Inspired; (4) The Spirit at Rest; (5) Pleased with God; (6) Pleasing to God; (7) Perfected.[1]

The Qur-án proposes means to achieve the victory, and the history of Islam refers to thousands of souls in its annals that have conquered the Devil. A Muslim is a man and must have all the hardships of life, especially when a great spiritual harvest is before him. One must naturally dislike cowardice. He must not throw his armoury before the enemy and seek refuge with others. Jesus gave us the same lesson. "Carry your own Cross" was the watchword of that great man, but dogma enervated his followers and they thought that he bore the Cross for them as well.

[1] See Appendix I, p. 114 *infra*.

TO THE RIGHT REVEREND THE LORD BISHOP OF LONDON

I

SOME INTRODUCTORY REMARKS

Speaking at the consecration of an addition to St. John's Church, Harrow, on Saturday, the Bishop of London said that people must realize that no other faith could be regarded as a rival to Christianity. Those who spoke of some of the religions of the East as alternatives did not know what they were talking about. A certain British peer who had embraced Islam had attempted to discuss the matter with him, but he (the Bishop) had closed the conversation by saying: "Go and do something to induce your fellow-Mohammedans in the Near East to set free the thirty thousand Christian girls whom they have forced into slavery, and then I will argue with you."—*The Times*, November 10, 1925.

MY LORD,

It is surprising to read the above under the name of Your Lordship. I, for one, fail to appreciate the propriety of a public reference to a private interview which Your Lordship has had with the Muslim peer. But I assure Your Lordship that Lord Headley knows what he is talking about. Nevertheless, as Your Lordship seems to relish plain talk, let me remind you that you yourself are living in a "glass house."

To begin with, I assure you that you need not endeavour to make Lord Headley realize "that no other faith could be regarded as a rival to Christianity." Islam does not claim to be the rival of Christianity. The religion taught by Jesus himself was Islam; Muhammad came to supplement it, by

imparting those truths which Jesus, as he himself said, was not able himself to impart.[1]

Can there be any occasion for rivalry between the two sister religions ? In these pages I will show that Muhammad actually did make up what was lacking by Jesus, and especially as regards those matters referred to by you. But as to the traditional Christianity—the Christianity of Your Lordship and some of your co-workers in the Anglican Church—most of that community have already rejected its dogmas, and I again assure you that Islam was never a rival to it. Islam, on the other hand, came merely to demolish its dogmas. The Christianity of tradition may boast of its uniqueness ; and it is true that no other faith could be regarded as a rival to it in our day. Muhammad, however, came and established monotheism in its purest form, and stemmed, so to say, the rising wave of " God Incarnates." The world did not see any more " Sons of God " after him. He finished with them all. The Son of Mary was the last of the world's Christs. Muhammad educated the world and made man too cultured to accept such a doctrine. Hence Christianity may claim uniqueness in our day as possessing the legacy of the pagan world. But if we turn to the days before Islam, Your Lordship will not fail to find any number of mystery cults prevailing in almost every part of the ancient world, each of which could stand as a well-matched rival to Christianity. I will mention one here, and quote the following from *The Sources of Christianity* :—

Mithraism came from Persia, where it seems to have been flourishing for about six hundred years, the cult reaching Rome about 70 B.C. It spread through the Empire, and extended to Great Britain. Remains of Mithraic monuments have been discovered at York, Chester and other places. Mithra was believed to be a great *Mediator between God and man. His birth took place in a cave on December 25th. He was born of a virgin.* He travelled far and wide ; *he had twelve disciples ;*

[1] St. John xiii. and xvi.

he died in the service of humanity. He was buried, but rose again from the tomb. His resurrection was celebrated with great rejoicing.[1] His great festivals were the Winter Solstice and the Vernal Equinox—Christmas and Easter. He was called *Saviour*, and sometimes figured as a *Lamb*. People were initiated into his cult through *baptism*. *Sacramental feasts* were held in his remembrance. These statements may excite surprise in the mind of the reader of to-day; he may be disposed to doubt their genuineness, as while on one side he reads the story of the Jesus of the Church, in the legend of Mithra on the other Mithraism has left no traces in the world, though it was so powerful in the third century A.D. that, had it not been suppressed in Rome and Alexandria by the Christians with physical force, as has been admitted by St. Jerome, it would have left no chance for the flourishing of Christianity; and that it died only when most of its legends became incorporated in the simple faith of Jesus,[2] and the Church lore fully saturated with Mithraic colours, so much so that Tertullian had to admit the fact, though in a way befitting his position. He says that the learned in his days considered Mithraism and Christianity identical in all but name. St. Jerome and other Early Fathers became puzzled at the similarity existing between the two faiths, but their ingenuity ascribed it to the machinations of the Devil to mock their faith.

You cannot deny the accuracy of the above quotation. Would you care to point out any appreciable distinction between your Christianity and Mithraism, or, say, the Cult of Osiris in Egypt, or of any other solar deity in ancient days, whether in Babylon, Nineveh, Phrygia, Syria, Greece or India?

As to the ethical side of Christianity, Your Lordship should not stoop to the average stratagem of the average Church propagandist. The moral and intellectual culture of modern days cannot be called Christian simply because it came through those whose ancestors were Christians. But if Christianity claims it as her own asset, then everything that is undesirable in the West must go to her also. In this respect I may say that I cannot understand even the meaning of the word "Christian" when it is used by these men.

It has become elastic enough to mean everything and anything, which results, very often, in its meaning nothing

[1] Robertson, *Pagan Christs*, p. 338.

[2] *Ibid.*, p. 350. 1st edition.

at all. Whatever appeals to a Christian missionary at the moment, he graces with the epithet "Christian," though he may not find the like of it in his own scripture. For example, I may refer to the status of woman under Christianity. Her position was not an enviable one when Jesus appeared. The Hebrew law and the practice of that race, who were extremely self-indulgent in his days, had made her a chattel in the house, a thing to be bartered and passed from hand to hand. She does not seem to have concerned Jesus much; she fails to draw upon herself the commiseration of the Master, and he has not a single word to say as to ameliorating her condition. Then comes St. Paul. His unchivalrous and harsh references to woman in his writings are well known. The Early Fathers go a step farther and spare no aspersion to malign womanhood; and this condition of things has continued with modifications up to the present day, when woman has at last begun to assert herself. The contact of the West with the culture of Islam, especially in the days of the Crusades, brought to the Western world its ideals of chivalry. Honestly speaking, I fail to see anything in Christian teaching which has any bearing at all on the betterment of woman. By Christian teachings, I do not mean what comes from the Christian pulpit to-day. The leading Christian thought of the twentieth century is radically different from the Christian thought of early centuries. They are not on the same intellectual level. "What the religious person calls Christianity to-day—a religion of the individual, a personal healing principle—would have seemed folly to the early Christian."[1] No. By Christian teaching I mean the teachings of Jesus himself or what may be inferred reasonably from his words and actions. But if he himself remains absolutely silent on a subject, anything said on it in our days by Christian writers cannot be styled Christian teaching. Woman, as the history of Christendom

[1] *Rise of Christianity*, by Kalhoff.

shows, has ever been the most maltreated person, and yet I read in Dean Farrar's famous *Life* that Christianity "ennobled man, elevated woman, and lent a halo of innocence to the life of the child." When and where did Christianity accomplish these things before the modern times? Modern ideas and ideals have come from sources other than Christianity. A religion that teaches that every child is born in sin rather robs him of innocence than lends him a halo. These writers should know better and respect history more. They should think twice on the implications of the doctrines of their own religion before making such assertions. The Christian tenet of original sin involves an assumption which ennobles neither man nor child, neither can the principle of the Immaculate Conception elevate motherhood.

Before Islam, Woman was treated as a chattel. No religion or civilization had as yet raised her to the status that should have been her birthright. She was regarded as an evil but necessary appendage, and she received the worst treatment of all from Christianity. The story of the Temptation in the Book of Genesis, and the basic principle of the Church creed taken therefrom, damaged her position tremendously.

In dealing with the status of Woman, Islam and Christianity stand poles apart. The one has raised her from the lowest possible depths to a level equal to that of man, at a time when her degradation knew no limit; the other thrust her back to thraldom at a time when she was beginning to emerge from it under Roman civilization. This civilization was struggling to raise her status when Christianity came like an icy blast and nipped the efforts in the very bud. This statement, though historically accurate, will surprise many amongst those who are accustomed to listen to the very different story told by Christian writers. But if even Jesus does not seem to concern himself about the female sex, and if those who immediately followed him—and have since been looked upon as the builders

of the Church, and filled with the Holy Ghost—did nothing to improve her condition, while their words and actions brought every odium on her; and if Christian States have continued this treatment for centuries, and, indeed until recent days, when Woman began to assert herself, how can they declare that Christianity brought an honourable position to Woman?

The Hebrew Law was unfavourable to her. The Divine command, "Thy desire shall be to thy husband, and he shall rule over thee," had the effect of reducing her to the position of a chattel in the house, and so she was, in Judaic society. On the other hand, it must be remembered that Jesus did not come to destroy the Law, but to fulfil it. Whenever something appeared to him as an abuse of the Law, he expressed his disapproval of it, and tried to reform it. But in the case of Woman his silence shows that the idea of ameliorating her lot never occurred to him, though the self-indulgence of his tribe was peculiarly damaging to womankind.

If Paganism supplied the idea of a suffering Deity and of a crucified Saviour, and the sad event in the life of Jesus favoured their incorporation with Christianity, the legends of the Temptation in Genesis served as a beautiful connecting link between the two. It inspired the story of the Fall of Adam, and through him, the fall of the human race—a theory absolutely, and now admittedly, unknown to the Jews, but initiated by the writers of the Pauline literature to strengthen and explain the Pagan theory of redemption through blood. To that extent it acted well, but it was of no service to Woman. The whole blame of human perdition, by reason of this first sin, was laid at her door: "Adam was not deceived, but the woman being deceived, was in the transgression." Woman consequently could not be in the good books of those who took these expressions as the Word of God and believed in the theory of the Fall of Adam. This explains the cruel attitude which the Early Fathers and the real builders of the Church

adopted towards Woman, following, as they did, in the footsteps of St. Paul. In fact, her disgrace at the hands of these Fathers was the true and logical sequel to the Christian beliefs, of which the following is an illustration: "Do you know," says Tertullian, when addressing Women, "that you are each Eve? The sentence of God on this sex of yours lives in this age; the guilt, of necessity, must live too. You are the devil's gateway; you are the unsealer of that tree; you are the first deserter of the Divine Law; you destroyed as easily God's image."

The Christian apologist of modern culture, while he sees in it mediæval savagery and wantonness, cannot rationally deny that "the pious aspersions" of the Father were not without justification. The logic was simple and true. If it was believed that sin was a heritage and eternal condemnation its price—and so it is believed till to-day—then eternal condemnation has come through Woman; she opened the door of all human sufferings. She is "the organ of the devil," "a scorpion ever ready to sting," "the poisonous asp," "the malice of the dragon." These are some of the blessings that Woman received from persons of exalted position in the Church, such as St. Bernard, St. Anthony, St. Jerome, St. Cyprian, and St. Paul, who seem to me to be at the bottom of it. His personal[1] grudge against the sex, in consequence of his suit being rejected by a young Jewish woman, the high priest's daughter, perhaps was responsible for it. Say what you will, if "sin in nature" is the foundation-stone of the sacramental religion, which Christianity has become—the principle of atonement and of the divinity of Christ are mere corollaries of it, and then Woman deserves all that has been said by these Fathers. Present-day culture may not tolerate it, but her real redemption lies only in exposing the falsity of these beliefs. And was not the

[1] Epiph. *Hæ.*, xxx. 16, p. 14. *Islamic Review*, vol. xii, p. 232.

Holy Prophet, even on this very point, the real benefactor of Woman, seeing that he gave the lie to this crude theology, and took exception to the theory of sin in nature? He declared that every child was born sinless, and that in the case of the Temptation, man and woman were not respectively the tempted and the tempter, but both of them equally suffered and were equally deceived by the evil agency.

Just at the time when the Christian Church was so outrageously trampling on womanhood, and the rest of the world was treating her no less cruelly, Muhammad came to save the situation. He raised Woman to such a height as she had never dreamed of before—a height which leaves her nothing higher for which to strive.

While the Christian Fathers were harping on the slogan that woman was made for man and not man for woman, Muhammad told the world that woman was the twin-half of man, in commenting upon the Qur-ánic verse, that revealed in the following words the great truth that man and woman had come from the same essence and were one and the same in that respect: "O people! be careful of (your duty to) your Lord, Who created you from a single being and created its mate of the same (kind) and spread from these two, many men and women; and be careful of (your duty to) Allah, by whom you demand one of another (your rights), and (to) the ties of relationship; surely Allah ever watches over you." The Qur-án gave the name of *mohsina* to Woman, which meant that she was neither the "organ of the devil" nor his gateway, but a *rocky fortress against Satan*, a lighthouse of virtue and continence that alone can save man from shipwreck while tossing among the stormy waves of passion. The Bible says: "Thy desire shall be to thy husband, and he shall rule over thee," but Muhammad says: "Woman is the sovereign of your house." St. Paul may say: "Let the woman learn in silence, without subjection, for I suffer not a

woman to usurp authority over the man, but to be in silence"; but the Qur-án contradicts him when it says: "Woman has like rights with those of man,—the same is due to her as is due from her." She is not "a scorpion ever ready to sting," but "a garment of man as he is her garment";[1] she is not the "instrument of iniquity," as these Christian Fathers call her, but, in the words of the Qur-án,[2] a fountain of love and affection. Let Jesus say to his mother: "Woman, what have I to do with thee?"—put whatever construction you like on these words and come with any explanation you please, people in Christendom even to-day reflect this utterance of their Master in their actions—the affluence of sons go hand in hand with the indigence of mothers in the West—mothers are discarded and disregarded—but a Muslim leaves no effort undone to pay all respect and reverence to his mother, because his Prophet Muhammad tells him: "Paradise lies at the feet of a mother." Happy marriage may be a lottery in the West, as some assert, but it makes a wife, in a Muslim house, the dearest of friends, a counterpart of man susceptible to all healthy and salutary influences. It could not well be otherwise, seeing that we are bound to obey the Master who says: "The best of you are they who behave best to their wives." Again he says: "The best of you before God and His creation are those who are best in their own families, and I am the best to my family."

"One of the disciples inquired of the Prophet as to what treatment should be meted out to a wife. He answered: 'Give her to eat when you eat yourself, and clothe her when you clothe yourself; and do not slap her on the face nor abuse her, nor separate yourself from her in displeasure.'"

"Give your wife good counsel, and do not beat your noble wife like a slave."

"Admonish your wives with kindness."

[1] Qur-án, ii. 187. [2] *Ibid.*, xxx. 21.

" A Muslim must not hate his wife ; and if he be displeased with one bad quality in her, then let him be pleased with another which is good."

Just a quarter of a century after the time when the council of Christian Fathers at Nicaea were discussing whether any female could enter into the Kingdom of Heaven, and with great difficulty they had come to the conclusion that she might enter into Paradise, but that she would have to be sexless, the Qur-án brought the gospel to her in the following words :—

" Enter into Paradise, ye and your wives delighted."

" But whoso doeth the things that are right, whether the male or female, and is a believer, whether male or female, they shall enter into Paradise."

" Whoso doth that which is right, whether male or female, him or her will we quicken to happy life."

When the world was doubtful whether any spiritual advancement was open to Woman at all, the Qur-án taught the following : " Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the almsgiving men and the almsgiving women, and the fasting men and the fasting women, and the men who guard their private parts and the women who guard, and the men who remember Allah much and the women who remember—Allah has prepared for them forgiveness and a mighty reward." [1] It is only utter ignorance of Islam and blind prejudice against it that comes to the surface when our adverse critics assert that Woman, under Islam, does not possess a soul. It hardly

[1] Qur-án, xxxiii. 35.

needs any elaborate discussion to refute this piece of foolhardiness. If a Man possesses a soul, Woman must possess one also, seeing that both are, according to the teaching of the Qur-án, of the same essence.

Your Lordship, I am sure, will find that I know what I write; and if you think that I am inaccurate in my remarks, I welcome you to these pages to point out any errors. In the case of woman you will find that Christianity did not do anything to better her condition, and Jesus left it to Muhammad to do what was necessary. In the following letter I will deal with the question of slavery, and will show that Christianity has been the worst sinner in this respect, and she is still the same to-day as far as white-slave traffic is concerned and that in its most despicable form by the Christians in South America. But Your Lordship does not seem to believe in the maxim that charity begins at home.

II

SLAVERY IN CHRISTENDOM

MY LORD,

In my preceding letter I have remarked that Christianity has been the worst sinner in respect of slavery, and she is still the same to-day as far as white-slave traffic is concerned, and that in its most despicable form in South America. "According to details which have been obtained by the Latvian police, white-slavers sell the girls at prices ranging from £1,000 to £3,000 in South America. Hundreds of girls are passing through Riga every month, and it is believed that thousands have already been transported by slavers. . . . The pretty girls are mostly Russian, but they also include a large number of Poles and Ruthenians. . . . The girls are destined for a life of shame." [1] A century ago London used to be a popular market for negro slaves, and it began to revert to its old tradition in the early years of this century, but this time the victims of the trade were white girls for South America.

It was a horrible revelation to me to know that such an unimaginable thing was possible and actually being carried on in a Christian land by Christians in the present days of culture and enlightenment. I used to hear and read about it with horror in 1912 when I landed here first, and it surprised me that the Church did not raise its voice against it. Here is

[1] *The Weekly Dispatch*, December 13, 1925.

something very serious for Your Lordship to think upon and give your attention to. This most despicable trade in Christian lands could not remain unnoticed by you. Will you explain why did the said trade fail to elicit a word of censure from you while you have entered upon a regular campaign against the Turks? Supposing, for the sake of argument, that your allegations against the Turks are not groundless; and you must be aware that the position of a so-called slave girl in a Turkish *harem* is an honourable one and her issue is treated as legitimate and receives the best treatment. "They are," Mr. Lane says in his *Arabian Nights*, "often instructed in plain needlework and embroidery, and sometimes in music and dancing. Formerly, many of them possessed literary accomplishments, were able to quote largely from esteemed poets, or even to compose extempore verses." On the other hand, what lies in store for these victims of the white-slave trade in Christian lands is also known to you. There they are removed from one town to another and placed in the house of ill-fame to pander to the worst type of human brutality and lust. Should not your charity, My Lord, begin at home, and might not the Muslim peer, the target of your insinuation, quote your own words—if the reporter in *The Times* is correct—with a little necessary change in it, and say: "Go and do something to induce your fellow-Christians in this and the other continent to set free these thousands of Christian girls whom they forced into a most wicked life of shame, and then I will argue with 'you.'" In this connection I may remind Your Lordship of your position as a custodian of good morals and refined tastes. Such talk hardly becomes you. One could expect from Your Lordship a happier choice of words and expression. But I am afraid the Press reporters are sometimes not the recorders of actualities. Before I go farther I should like to point out that the abolition of slavery and the liberation of its victims have never been among the virtues of

Christianity. To begin with, Jesus himself did nothing in this respect. Does not his silence on the Christian white-slave traffic and his campaign against the Turk suggest a prostitution of the Church to the politics of the day, to prepare public opinion to support the scheme of the War-Lords if necessary against the Turks? It may be a wrong surmise, but your strange attitude in this connection arouses suspicion.

The condition of slaves was at its worst when Jesus is reported to have uttered these words, yet we do not find a tittle or a jot in his utterances enjoining compassionate treatment towards slaves, much less any hint as to their emancipation; nay, he did not say a single word against the tortures inflicted on this most miserable class. He did not concern himself with them, though they were not beyond his knowledge. Perhaps they were "dogs" and "swine"; but there were slaves among his own people. Even they could not excite a sufficient degree of compassion to say anything on their behalf. It is surprising to find Christian writers, even in these days of light and culture, blaming our Prophet for not abolishing slavery. Some, like Professor D. S. Margoliouth, go so far as to say that the idea of the abolition of slavery did not occur to Muhammad. These men ought to know better, and should respect the decency of a writer. They should appreciate that there are others as well who could easily test the truth of their assertions. It would have been more appropriate for Professor Margoliouth, and those of his way of thinking, to say the same about their own God, who never raised his voice against the cruel treatment of slaves or against the disgraceful traffic so prevalent in his own time.

Christianity,[1] as a system and a creed, raised no protest

[1] One of the punishments was, if a free woman married a slave she was to be put to death and the slave burned alive (*Latin Christianity*, vol. ii. By Milman).

against slavery, enforced no rule, inculcated no principle for the mitigation of the evil. . . . The teachings of Jesus, as portrayed in the Christian traditions, contained nothing expressive of disapproval of bondage. On the contrary, Christianity enjoined on the slave absolute submission to the will of his or her master.

It found slavery a recognized institution of the empire; it adopted the system without any endeavour to mitigate its baneful character, or to promote its gradual abolition, or to improve the status of slaves. Under the civil law, slaves were mere chattels. They remained so under the Christian domination. . . . The introduction of the religion of Jesus into Europe affected human chattelhood only in its relation to the priesthood. A slave could become free by adopting monachism, if not claimed within three years. But in other respects slavery flourished as much and in as varied shapes as under the pagan domination. The Digest, compiled under a Christian emperor, pronounced slavery a constitution of the law of nature; and the code fixed the maximum price of slaves according to the professions for which they were intended. Marriages between slaves were not legal; and between the slave and the free were prohibited under severe penalties.[1] The natural result was unrestrained concubinage, which even the clergy recognized and practised.

Christianity had failed utterly in abolishing slavery or alleviating its evils. The Church itself held slaves, and recognized in explicit terms the lawfulness of this baneful institution. Under its influence the greatest civilians of Europe had upheld slavery, and have insisted upon its usefulness as preventing the increase of pauperism and theft.[2] . . .

[1] *Spirit of Islam*, p. 260.

[2] Pufendorff, *Law of Nature and Nations*, Bk. VI, c. 3, s. 10.

It may be said that Jesus could not be held responsible for the practice of slavery in Christendom, but the institution got its permission and support from the Judaic Law, and as Christ was a staunch observer of the said Law, and so never said anything against it, he must be considered to have given it his sanction; and St. Paul recognizes it, as he enjoins kindness to slaves.

This serious omission on the part of Jesus made Christianity, as a religion, quite indifferent for centuries to the severe tortures and the degraded position of the enormous slave population, and subsequently it produced among its followers slave-dealers of the worst type, who indulged in all possible inhumanities towards this unfortunate class as late as the dawn of the eighteenth century. Reform, however, had begun before Christianity became a dominant religion in the Roman Empire. Hadrian, who came to the throne in A.D. 117, made a start by curtailing the sources of slavery, and forbidding the kidnapping and sale of children under penalty of death. He took from masters the power of life and death, and abolished the subterranean prisons. Even an emperor like Nero (A.D. 54–68) had already ordered the courts to receive complaints by slaves of ill-treatment. The relations between the slaves and their masters had begun to come more directly under the surveillance of law and public opinion. But the salubrious wave of reform, the mitigation of the harshness of treatment which the vile abuses of the institution had caused, was impeded when the Pagan rule gave way to the Christian regime. Constantine came and renewed some of the old practices abolished by Hadrian and others. Slavery again began to flourish, and continued so in Christendom for centuries. But the hunting and stealing of human beings to make them slaves was greatly aggravated by the demand of the European colonies. Africa was the popular field for this man-hunting. "The native chiefs engaged in forays, some-

times even on their own subjects, for the purpose of procuring slaves, to be exchanged for Western commodities. They often set fire to a village at night and captured the inhabitants when trying to escape. Thus all that was shocking in the barbarism of Africa was multiplied and intensified by this foreign stimulation."

Germany, France, and Spain all participated in the slave-trade. Captain John Hawkins was the first Englishman who engaged in the traffic. The English slave-traders were at first altogether occupied in supplying the Spanish settlements, but afterwards they began to supply their own colonies. The trade in England remained exclusively in the hands of companies for a long time, but in the reign of William and Mary it became open to all subjects of the Crown, though large parliamentary grants were made to the African Company. By the Treaty of Utrecht, the contract for supplying the Spanish colonies with negroes, which had previously passed from Dutch hands to the French, was transferred to Great Britain. In 1739 the contract was revoked—a circumstance that brought forth war with Spain. Between 1680 and 1700, 300,000 negroes were exported by the British African Company and other private adventurers. Between 1700 and the end of 1786, 610,000 were brought to Jamaica alone, the annual average to all the British colonies being 20,095. The British slave-trade was carried on principally from Liverpool, London, and Bristol. The entire number of slave-ships sailing from these ports was 192, and in them space was provided for the transport of 47,146 negroes. In 1791 the number of European factories on the coast of Africa was 40; of these, 14 were English, 3 French, 15 Dutch, 4 Portuguese and 4 Danish. More than half the slave-trade was in British hands. Things went on till the middle of the eighteenth century, when public opinion became awakened against the ignoble trade. But it needed more than half a century to

make that public opinion fully alive to the urgency of the question; and an enactment in 1811 brought the slave-trade to an end as far as the British Dominions were concerned. In the Danish possessions the traffic ceased in 1802. At the Congress of Vienna in 1814 the principle was acknowledged that the slave-trade should be abolished as soon as possible. In short, the slave traffic continued in various Christian countries up to 1850. The statistics I have taken from the *Encyclopædia Britannica.*

I have just remarked that the movements towards reforming slavery, initiated by some of the later Pagan Emperors of Rome, were stifled in the reign of Constantine, the first Christian Emperor. Christendom since then continued to favour this horrible institution, and it was simply owing to the influence of Christian peoples on their Muslim neighbours that slavery did not die its natural death so early as designed by Islam; and if Africa still supplies slaves to others, it remains only as a sequence of the trade started and carried on vigorously by the European nations on the African coasts, as said before. Christianity, in short, did nothing either to abolish or to mitigate the cruelties of slavery. Those among the Christian writers who have written on the subject have admitted it, though in an apologetic way. The Rev. Mr. Hughes says: "Although slavery has existed side by side with Christianity, it is undoubtedly contrary to the spirit of the teaching of our Divine Lord, who has given to the world the grand doctrine of universal brotherhood."[1] I wish Jesus

[1] The quotation reminds me of the oft-repeated phrases—"Christian spirit," "Christian morals," "Christian teachings," etc.—which always come to the aid of the adherents of Christianity when they seek to claim such of these things for themselves as appeal to them for the time being, though they fail to find them in their Scriptures. Jesus was a Prophet, and can be believed to have possessed good and noble qualities and to have taught those things. But it is, after all, a belief, and should not be confused with facts. His teachings, as narrated in the Bible, cannot be taken as supplying a complete religion. Moreover,

had done so, and in terms clear enough for his followers to act upon. A Prophet solely and wholly interested in the "lost sheep" could not be expected even to think of matters of universal bearing. Apart from other considerations, it did not occur to him to think of the slaves amongst his own people. In his own lifetime he did not concern himself with people other than those of the house of Jacob, and the contrary report of St. Mark is decidedly spurious. Jesus is not with

he himself admits that he did not give the whole truth.* On the other hand, if the Christian spirit is that which can be inferred from the spirit of Christ's Church, it is not such as to do credit to that Church's founder. The beautiful of yesterday is the ugly of to-day; which things being so, it is hard to define the Christian spirit. The phrase, as used from time to time, seems to be sufficiently plastic to accord with any and every condition. Whatever appears to be desirable for the time being is at once claimed under one or other of these convenient phrases. The spirit of Christ may be taken to comprehend everything: but his own Church, though filled with the Holy Ghost, as they believe, has ever remained too dense to appreciate it. Her spirit has, throughout the ages, been anything but meekness, mercy and long-suffering. For about seventeen centuries the Creed of Saint Athanasius has been sung and said on the Holy Feasts, under the authority of the Church. Does that Creed reflect the spirit of Christ, when it evinces a universal, damnatory spirit at its very outset, where it says: "without doubt he shall perish everlastingly"? To-day the laity come forward to denounce it and demand its elimination from the Book of Common Prayer. The new house of laity of the Church of England met recently at Church House, Westminster, to conclude its deliberations on the proposed measure for the revision of the Prayer Book. Among other things—

"Mr. C. Marston moved an amendment to leave out the words 'which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly,' from the Athanasian Creed. He said he did not propose to eliminate the Creed altogether, but he wanted to take out of it the most terrible sentence which he believed had ever appeared in all history—and this in a book which pretended to supply the gospel of salvation of sinners. The Athanasian Creed was composed in an age that was comparatively reckless of human life; and it was put into our Prayer Book in its present form at a time when recklessness of human life was still very much to the front.

"Sir George King said he thought most of the members in charge considered that it was no business of the House to alter the creeds. There

* St. John xvi.

us to-day, but those who pass under his name, and should be expected to imbue themselves with his spirit, treat others as "swine" and "dogs"; and though they do not apply the word "slave" to any people, nevertheless the word "native," for all the implications it conveys to the Westerner, can rightly be bracketed with the word "slave." It is absurd to say that Jesus or his teaching ever had anything to do with the question of slavery. Those who passed under his name, only a century before, committed more wrong in this respect than any other people in the world.

was a great deal to be said by way of explanation on matters which apparently were misunderstood by some people.

"Sir Edward Clarke said the Athanasian Creed had spoiled the happiness of services for him on the great festivals of the Church for years and years. 'I have never said it,' he added, 'and would never dream of saying it. It has been a distress to me to hear choirs singing at the top of their voices these awful words, which I do not believe, and which I am sure ought not to be in our service.'

"Sir Robert Williams said he thought it was quite time the laity made their protest against the use of these damnatory clauses.

"Mr. Marston's amendment was carried. The question, however, remains open, and will come up before the House for final approval."

The damnatory clause is doomed now, seeing that the protest against it comes from influential quarters among the laity. Similar protests got rid of a certain notorious psalm in the days of the war. But is it the spirit of Christ, or the spirit of modern civilization, that cries out against such cruel expressions? If it is the former, it has remained dormant for centuries, and its revival is simply to pamper the spirit of all-sufficiency. Candidly speaking, there is very little in the teachings of Jesus to meet the ups and downs of life. To make it elastic to suit everything and anything is simply to fish out authority for our deeds, no matter what their merits may be. But for such free interpretations the world would have been saved from the countless cruelties committed by the Church in the name of Jesus.

In fact, nothing could in decency be claimed as Christian verity if it be not laid down in clear terms in the sayings of Jesus. If the offending phrase in the Athanasian Creed has been allowed to remain for centuries in the Book of Common Prayer, is not a man of independent views justified in classing the spirit of Christ as identical with that of indifference to human life?

III

SLAVERY IN ISLAM—A SYNONYM OF WAR-CAPTIVITY

My Lord,

May I request from Your Lordship a dispassionate perusal of what I say under this heading; I am sure that you will have to revise your opinion on the subject.

Muhammad (may his memory be ever green) was the first man in the history of the world who felt commiseration for the slave class. He did so in a degree that was not even imagined by his predecessors in history; and Islam, his religion, was the first creed that made the liberation of slaves a matter of great virtue, and preached abolition of slavery. In fact, it changed the whole aspect of the world in this respect. This I say advisedly, and I challenge our opponents to say anything against it.

Muhammad was neither a man of dreams nor a visionary. He was a man of action, and knew how to work rightly in the world. He would not confine himself to orations and homilies; he would survey the whole situation; he would appreciate all the obstacles in his way; he would then adopt means efficacious enough to bring out the best results. The problem of slavery and its abolition confronted him as the most stupendous task ever coped with by single individual efforts. Slavery was a most popular institution upheld by usage and past civilization everywhere; it supplied a most

valuable form of property. It was interwoven with various aspects of the then social life, and its abolition would strike at the very foundation of the social fabric. Besides, the institution was in some respects not without redeeming features, and therefore could not be dispensed with totally. Among its various sources, war was perhaps the most prominent. War, as yet, has not left the human race, and the only conceivable check to it would be to award, where possible, some deterrent punishment to the aggressor, when defeated. In olden days the males of the defeated camp were killed and mutilated; later on they were taken as slaves, and this was not a bad substitute for slaughter and mutilation. Indemnity, or captivity, came to be regarded as the natural demand of a conqueror from the vanquished; and modern civilization upholds it as well. But the inhuman treatment awarded to captives everywhere in the pre-Islamic world made war-bondage identical with slavery. War-prisonership was indispensable, but something was needed to better the condition of the captives in order to save them the indignity which the very word "slave" in itself has always conveyed. In other words, if the institution of war-bondage was a necessary appendage to human society, then some step must be taken that might ennoble such bondsmen in the eyes of their captors.

Lord Headley, in his paper on "Islam on Slavery," says the following :—

In the early days of his ministry, Muhammad could not command wealth enough to purchase the freedom of the slaves. He, however, preached the religion of liberating slaves and made their emancipation a virtue of great merit. We read the following in the Qur-án : "It is not righteousness that you turn your faces towards the east and the west, but righteousness is this, that one should believe in Allah

and the last day, and the Angels and the Book and the Prophets, and give away wealth out of love for Him, to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (*emancipation of*) *the captives*," etc.[1]

"And what will make you comprehend what the uphill road is? It is the *setting free of the slaves* or the giving of food in the day of hunger to an orphan," etc.[2]

Again, the Qur-án lays down that a part of the public funds should be spent in purchasing the freedom of the slaves. "Alms are only for the poor and the needy and the officials appointed over them and those whose hearts are made to incline (to Truth) and emancipation of captives and those in debt and in the way of Allah, and the wayfarer." [3]

No other revealed Book says anything on the subject, and no other Prophet, including Jesus, inspired his followers to emancipate those they held in bondage, or mitigate their sufferings. With reference to the unique pronouncements of the Prophet Muhammad as to the freeing of slaves, I may now quote the following from Ameer Ali [4] :—

"The Prophet exhorted his followers repeatedly in the name of God to enfranchise slaves, 'than which there was not an act more acceptable to God.' He ruled that for certain sins of omission the penalty should be the manumission of slaves. He ordered that slaves should be allowed to purchase their liberty by the wages of their services; and that in case the unfortunate beings had no present means of gain, and wanted to earn in some other employment enough for that purpose, they should be allowed to leave their masters on an agreement to that effect. . . . In certain contingencies,

[1] The Holy Qur-án, ii. 177.
[2] *Ibid.*, xc. 11–16.
[3] *Ibid.*, ix. 60.
[4] *Spirit of Islam*, p. 262.

it was provided that the slaves should become enfranchised without the interference, and even against the will, of their master. The contract or agreement in which the least doubt was discovered was construed most favourably in the interest of the slave, and the slightest promise on the part of the master was made obligatory for the purposes of enfranchisement. He placed the duty of kindness towards the slave on the same footing with the claims of kindred and neighbours and fellow-travellers and wayfarers; encouraged manumission to the freest extent and therewith the gift of a 'portion of that wealth which God has given you'; and prohibited sensual uses of a master's power over a slave, with the promise of divine mercy to the wronged. To free a slave is the expiation for ignorantly slaying a believer and for certain forms of untruth. The whole tenor of Muhammad's teaching made 'permanent chattelhood' or caste impossible; and it is simply an 'abuse of words' to apply the word 'slavery,' in the English sense, to any status known to the legislation of Islam."

The Qur-án, to begin with, thus abolished all kinds of slavery, with the sole exception of the bondage that resulted from fighting, provided that fighting was in self-defence. In other words, a Muslim has been forbidden, under the clear teaching of the Qur-án, to make others his slaves; he may make prisoners of others, but only in a self-defensive fight. In order to make distinction between the two—the slave and the war-captive—the Qur-án does not style the latter *abad*, the Arabic equivalent of the word "slave." "Those whom your right hands possess" is the term used by the Qur-án to designate that class. It not only defines the exclusive mode in which a man could be brought under a Muslim's bondage, but it shows also that a Muslim's bondsman is not a slave, but a fallen foe, otherwise his equal, and that he should either

be ransomed or set free out of favour; and the latter was the course which was in most cases adopted by the Prophet himself. When the Qur-án and the Prophet use the word *abad*—slave—as regards persons in bondage, it should be remembered that the reference in such case is only to such as were already in bondage under the old custom. As to the liberation of such bondsmen, this presented a difficulty of a very intricate nature. The immediate abolition of slavery was likely to cause many and far-reaching complications. The slave class possessed no wealth. They had neither house nor property, trade nor learning. Their immediate emancipation would have produced a class of penniless vagabonds and indolent beggars, seeing that their lifelong habit of abject dependence on their masters had killed all initiative in them. The task of Islam was not only to secure freedom for those already in slavery, but to make them useful members of society. And the Holy Prophet was quite alive to the situation.

Consider the generations of men who worked to abolish slavery in this country alone. Thrice a Bill was introduced into Parliament, and thrice it was rejected. Consider the amount of money that England and other countries had to pay in order to bring the slave-trade to an end. England had to pay three hundred thousand pounds to the Portuguese for giving up the trade in the north of the Equator. She paid Spain an indemnity of four hundred thousand pounds to bring the Spanish trade to an end, and an enormous sum went to pay off the companies and private adventurers, including the Church.

The Holy Prophet was not the owner of gold and silver, but he possessed an inexhaustible treasure of the soul and mind; and he did in this respect that which filthy lucre could not do. The most deep-rooted evils were swept off before his mighty word as a straw before a strong gale. It

has already been stated elsewhere that the Qur-án and the Prophet made the liberation of the slave a matter of great virtue. A portion of the public money was set aside for this purpose.[1] It was also declared to be a good atonement for many minor transgressions. But it was chiefly three considerations—(1) the socially elevated position of the slaves, (2) the treatment of equality that could be demanded by the slaves from their masters, and (3) the strict restrictions against harsh treatment—that led to the uprooting of the evil and paved the way to its ultimate abolition.

I quote Lord Headley again :—

In the Meccan life of the Prophet no chances of making many slaves presented themselves. His own slaves he released, and his friend and follower, Abu Bakr, freed a large number of his slaves and purchased a number in order to set them free. When the Prophet came to Medina and the conditions of warfare began, the following verse was revealed which totally abolished slavery of the old type and made war-captivity the only kind of slavery—if it may be called such—permissible in Islam : "It is not fit for a prophet that he should take captives unless he has fought and triumphed."[2] The verse lays down the condition under which a person

[1] The following saying of the Holy Prophet is recorded in Bukhari : "Whoever frees a Muslim slave, God shall protect, every one of his limbs from fire for every limb of the slave set free." Bará, son of 'Azib, reports that a person came to the Holy Prophet (may peace and the blessings of God be upon him) and said to him : "Point out to me a deed which should bring me nearer to paradise and take me farther away from fire." The Holy Prophet said : "Free a slave and ransom a captive." There is also a tradition which says that "the most beloved of all deeds with God is the freeing of a slave." Emancipation of slaves was especially enjoined on particular occasions. "Asma, daughter of Abu Bakr, reports," says Bukhari, "that we were enjoined to free slaves whenever there was an eclipse."

[2] The Holy Qur-án, viii. 67.

forfeits his liberty at the hand of another. In other words, the verse abolished slavery and allowed Muslims to make war-prisoners, and this only so long as the war lasted, as the following shows: "So when you meet in battle those who disbelieve, then smite their necks, until when you have overcome them, then make them prisoners and then either set them free as a favour or let them ransom (themselves), until the war terminates." [1]

It must always be borne in mind that the Prophet was ever on the defensive in all his battles; he was forced to arms under compulsion and to protect his life, which was sought with ruthless pertinacity by his enemies.

The verses quoted are very clear, and hardly require any explanation. It is apparent that from the teachings of the Prophet no Muslim is permitted to bring any person into slavery, and that Islam and the Qur-án give no countenance to anything like the institution of slavery.

It is therefore apparent that a Muslim must fight a hard battle in self-defence before he can be permitted to take prisoners of war, and that as regards such prisoners they are either to be set free or ransomed.

The Prophet adopted the former course in most cases; for instance, in the case of the prisoners of the Bani Mustalik a hundred families were set at liberty, and in the case of Hawazin [2] six thousand prisoners were released out of favour.

[1] The Holy Qur-án, xlvii. 4.

[2] In the battle of Hunein six thousand of the tribe Hawazin were made captives, but as the order in which the two alternatives are placed in the above-quoted verse dealing with the emancipation of the war slaves (see above)—either "set them free as a favour or let them ransom themselves"—clearly shows that preference is given to the former course, the Holy Prophet kept waiting for some time for the survivors among the Hawazin to come and ask for the release of their prisoners, but no one turned up for about ten days, and the Prophet distributed the prisoners among the Muslim soldiers. After this, the Hawazins came and requested the Prophet to set their people

Those prisoners taken at Badr had to pay ransom because Islam was very weak at that time and the enemy was determined to crush it out of existence. But many among the Badr prisoners were released when, at the request of the Prophet, they taught reading and writing to his companions. When, after a succession of battles, the Prophet entered Mecca as undisputed victor, his very first act was that of the manumittor and enfranchiser, for he gave free pardon to all his enemies who were completely in his power and were indeed his prisoners of war and legitimate slaves. Not only did he do this, but he at once set about abolishing idolatry—that mental slavery of pagan races—and putting in its place the free, untrammelled worship of the ONE and ONLY GOD. He also abolished infanticide and regulated sex relationship—limiting a man's wives to four—indeed, he brought order out of chaos. His advent to Mecca and the magnificent example he set by pardoning all of his many thousands of enemies stands out like a beacon not only for Arabia but for the whole world and for all time.

free. The Prophet could not do so at that stage without the consent of their masters. He, however, ascended the pulpit and addressed the Muslims thus: "After due praise to God, I inform you that your brethren have come to you repentant, and I have come to the conclusion that their captives should be given back to them. Whoever of you, then, loves to do it as an act of kindness, let him do it, and whoever desires that he should be paid the ransom, him will we pay out of what God will give us." All in one voice obeyed the commandment of the Holy Prophet, and the prisoners were released without paying any ransom.—ED. *The Islamic Review*. (Bukhari.)

IV

WAR-CAPTIVITY—SLAVERY—ENNOBLED BY ISLAM

My Lord,

The contents of this letter will enable Your Lordship to appreciate that Islam has been the real benefactor of war captives--the only slaves in Islam.

To understand to what heights it was possible for slaves to attain, it is interesting to follow the history of Kutubuddin, one of the Emperors of Delhi. Kutubuddin, the founder of the Dynasty of the slaves, was a war-prisoner and, as such, a slave. But he won the favour of his master and became his successor. He himself had a war-prisoner, Shamshuddin Altamash, to whom his master gave his daughter in marriage. Not less than eight kings, most of whom were, like Kutubuddin, slaves in their youth, with all the pomp and dignity of absolute rulers, and the only queen who ruled at Delhi—Razia Begum --were also of the same Dynasty. The Kutub-Minar, a big tower of marble, which was built by the first slave king of India in the beginning of the thirteenth century, is a standing monument of the high position that Islam conferred upon slaves.

Subuktagin, the father of Muhammad of Gazni, the famous invader of India, was, again, a slave captured in the war by Aliptagin, the first king of the Gazni Dynasty, but became his successor as a king. There were slaves who led, as

generals, Muslim armies which included scions of the best families, the aristocrats and the best blood in the country to victory.

It is not necessary to go into the far distant past for reference, for we have in modern times the Amir Abdulrahman Khan, the grandfather of the present Amir of Afghanistan, who had as his commander-in-chief his own slave. Another of his slaves filled the important post of High Treasurer. Yet another two of his slaves were given the highest positions under his rule. All this appears in his autobiography, and he states the facts in order to show what treatment a slave may aspire to, with a Muslim master, and under the Islamic Law.

All European scholars who have studied Islam with an unbiassed mind have come to the conclusion that Islamic teachings condemn slavery and aim at its abolition, and the only legal cause of bringing others into bondage is prisonership of war; and as long as war continues in the world the system must continue. I here give the opinion of Professor Snouck Hurgronje, of the Leyden University, on the question of slavery in his book *Mahomnedanism*, p. 150; published in 1916, Putnam's, U.S.A.

"The Law of Islam regulated the position of slaves with much equity; there is a great body of testimony from people who have spent a part of their lives among Muhammadan nations which does justice to the benevolent treatment which bondsmen receive from their masters there. Besides that, we are bound to state that in many Western countries, or countries under Western domination, whole groups of the population live under circumstances with which those of Muhammadan slavery may be compared with advantage.

"The only legal cause of slavery is prisonership of war, or born from slave parents. The captivity of enemies of Islam

has not at all necessarily the effect of enslaving them; for the competent authorities may dispose of them in any other way, also in the way prescribed by modern international law or custom. In proportion to the realization of the political ideal of Islam, the number of its enemies must diminish and the possibility of enslaving men consequently decrease. Setting slaves free is one of the most meritorious works, and at the same time the regular atonement for certain transgressions of the sacred Law. According to the Muhammadan principle, slavery is an institution destined to disappear."

In order to create fraternal feeling between master and slave, the Holy Prophet said: "Verily your brothers are your slaves; God has placed them under you. Whoever, then, has his brother under him, he should feed with the food of which he himself eats, and clothe him with such clothing as he himself wears. And do not impose on him a duty which is beyond his power to perform; or if you command them to do what they are unable to do, then assist them in that affair."[1] This principle of brotherhood between master and slave, which was worked out to the very letter, evinces that largeness of soul that has been met with in no other philanthropist or founder of a religion. In order to raise the status of the class, the Prophet laid special stress upon the good breeding and education of slave girls. The Holy Prophet said: "If a man has a slave-girl in his possession and he instructs her in polite accomplishments and gives her a good education, without inflicting any chastisement upon her, and then frees her and marries her, he shall be rewarded with a double reward." This should be compared with the Roman and Christian ordinances in this respect which prohibited marriage between slaves and freemen. Mr. Lane, in his *Arabian Nights*,

[1] Almost all the traditions quoted in this chapter have been taken from Bukhari.

bears testimony to the good treatment which has been awarded to this class in high Egyptian families. "They are," he says, "often instructed in plain needlework and embroidery, and sometimes in music and dancing. Formerly many of them possessed literary accomplishments, to quote largely from esteemed poets or even to compose extempore verses." The Holy Prophet, in fact, made the position of the slave enviable when he said that had it not been for such and such a thing "I would have loved to live and die a slave." In this one sentence there is a volume in which may be read the sincerest desire of the speaker to raise the position of the most despicable class in the world. Is it, then, a matter of surprise that we find in Islam the slave of to-day becoming the Grand Vizier of to-morrow, as has been illustrated by Lord Headley in his masterly paper on the subject. The Prophet used to say: "Let no one of you say, when addressing his bondsman, 'Abdi'—(my slave)—or 'Amti'—(my maid-servant), but let him say, 'my young man,' 'my young maid,' 'my young boy.'" Once he remarked: "Verily my friend Gabriel continued to enjoin kindness to slaves, until I thought that people should never be taken as slaves or servants." These were not lip homilies, but were meant to be brought into most literal practice. On one occasion he gave away a war-prisoner to one of his companions, enjoining him to treat the captive kindly. When the companion went to his wife and informed her of the Holy Prophet's gift, as well as of his injunction, his wife said to him: "Thou canst not carry out this injunction fully, except thou free the slave." Thereupon the captive was set free.

"Fear God in the matter of prayer and in the matter of those whom your right hand possesses," were the words repeated by the Holy Prophet on his death-bed, which show that no one else could feel so great an anxiety for the slave class. These are the last words he uttered; and mark how

he makes the duty of being constant in prayer identical with kindness to slaves. One can multiply instance after instance in his precepts and examples showing how he abhorred ill-treatment of slaves, and I quote one of his well-known dicta which sums them all up. He said: "He who beats his slave without fault or slaps him on the face, his atonement for this is freeing him." Abu Masood, one of the Ansar—the Medinite—says: "I was beating a slave of mine, when I heard behind me a voice: 'Know, O Abu Masood, God is more powerful over thee than thou art over him.' I turned back and saw the Holy Prophet of God, and at once said: 'O Prophet of God, he is now free, for the sake of God.' The Holy Prophet said: 'If thou hadst not done it, verily fire would have touched thee.'" Ill-treatment of a slave was sufficient grounds for his enfranchisement; and some slaves would go so far as actually to create circumstances likely to excite the anger of their masters, in the hope of being ill-treated by them, thus gaining their freedom. It is related of Zainulabidin that he had a slave who seized a sheep and broke its leg, and he said to him: "Why didst thou do this?" The slave answered: "To provoke thee to anger." "And I," said he, "will provoke to anger him who taught thee; and he is Iblis (i.e. the Devil); go, and be free for the sake of God."

Among the evils of the institution was the custom of making slave girls act as prostitutes, in order to profit by their ignoble earnings.[1] It was strictly prohibited. The evil of concubinage was removed by making rightful wedlock an essential for cohabitation with women in bondage.[2] Marriage with slave girls was encouraged, and such an alliance paved the way for emancipation. In this respect, the Qur-án says: "And marry those among you who are single and those who are fit among your male slaves and your female slaves; if

[1] The Holy Qur-án, xxiv. 33.

[2] *Ibid.*, iv. 3.

they are needy, Allah will make them free from want, out of His Grace; and Allah is amply-giving, knowing . . . and do not compel your slave girls to prostitution." Equality in the treatment of their bondsmen by the masters became a common incident, even during the lifetime of the Prophet. It is related that Abu Hurrera, a companion of the Prophet, saw upon one occasion a man riding, with the slave running after him. The companion said to the man: "Take him behind thee, on thy beast, O servant of God; verily he is thy brother, and his soul is like thy soul." It reminds me of an incident concerning the Caliph Omar that shows how literally the early Muslims obeyed the orders of their Prophet. When Jerusalem was besieged, the Commander of the Faithful was requested to come in person to the beleaguered city, because the Chief Patriarch of Jerusalem had declared his willingness to surrender if Omar personally came thither and settled the terms of peace. In this journey from Medina to Jerusalem the Caliph was accompanied by his servant; but they had only the one camel for riding. So they rode by turns until they reached Jerusalem. It happened that at the last stage of the journey it was the turn of the servant to ride. They reached the camp of the Muslim general, Abu Obeida, while the slave was on the camel and the Caliph running after it. The General, fearing that the Caliph might be looked upon with contempt by the besieged, submitted that it did not become the Caliph to run in that way, while his servant was riding. Upon this, the Caliph remarked: "None hath said the like before thee, and this thy word will bring a curse upon the Muslims. Verily we were the most degraded of peoples and the most despiteful and fewest of all. God gave us honour and greatness through Islam, and if we seek it now in other ways than those enjoined by Islam, God will again bring us into disgrace." Can anyone refer to any conqueror or any ruler even of the smallest state, in the course of history,

who showed such moral courage, or meted out such kind treatment to his servants? Omar did not care even to keep his prestige in the eye of the besieged. Is there a single country on the surface of the earth where servants are treated like this by such mighty masters as the Caliph Omar? And if the Muslims of later days wandered from this straight course, it is as the Caliph Omar has said, "they sought honour in other directions than that pointed out by Islam, and they lost it."

High positions were not denied to slaves and freedmen. The Prophet gave his own cousin, the Lady Zainab, in marriage to his freedman and made his son Usama commander of an army.

I have just mentioned that the immediate emancipation of the slaves would have brought more harm to them than benefit, seeing that under the conditions which that class throughout the world then laboured, slaves neither owned any property nor had skill in any handicraft which might afford them a means of livelihood. It was necessary that they should be taught some method of getting a living, and upon this vital necessity the Prophet laid special stress. Masters were enjoined to give good breeding and education to their slaves; and if any slave had demanded manumission, the master must yield to that demand, under certain conditions. On this point the Qur-án says: "And to those of your slaves who desire a deed of manumission, execute it for them, if you know good is in them, and give them the property which God has given you."[1] The words "if you know good is in them" were explained by the Holy Prophet to mean, If you know they are good in some handicraft, by which they can gain their subsistence, so that they are not left to be a burden upon society.

The execution of a deed of manumission was compulsory

[1] The Holy Qur-án, xxiv. 33.

when the slave applied for it, and it should be noted that the verse requires that the master should give the slave a portion of his wealth so that he might be able to make a start in life as a respectable person. The Holy Qur-án also enjoined masters to assist their slaves in gaining their emancipation. The words: "and give them the property which God has given you," makes the monetary assistance of the slave a necessity. In the case of a deed of manumission, such assistance took the form of the remission of a portion of the amount fixed upon for ransom. Muslims are also urged in this verse to contribute towards the sum which the slave has to pay. The Holy Prophet himself assisted Salman of Persia in getting his freedom, by planting three hundred palm-trees with his own hands. It was one of the conditions of manumission; the other condition was the payment of a sum for which subscription was raised and Salman got his liberty. The Lady Ayesha, the wife of the Prophet, similarly assisted a female slave in getting her freedom. In short, the ransoming of a captive is one of the highest forms of virtue, according to the Qur-án. The slave is not left alone to labour for his manumission. It is the duty of his master and other Muslims to assist him. Besides manumission, there are other cases in which the emancipation of a slave is compulsory. To be beaten by his master resulted in the freedom of the slave. To this I have already alluded. When a female slave was taken as wife by her master, and gave birth to a child, she was no more treated as a slave; and after her husband's death she was a free woman. When a slave was the common property of several masters, one such master could free him, paying the others to the extent of their shares. In such cases when a slave was freed someone was appointed as his patron (*mowla*), whose duty it was to provide the freed slave with the means of starting in the world, and to support him in his difficulties. The slave was called his freedman. Zam'a,

one of the Companions of the Prophet, caught his slave red-handed committing a heinous crime, and mutilated him. The slave ran to the Prophet and complained against the master, who was also summoned. The Prophet heard the whole case, and said to the slave, while giving his judgment: "Go, thou art freed." Then the slave said: "O Prophet of God, whose freedman shall I be called?" "The freedman of God and His Prophet." Accordingly he and his family were granted maintenance during the lifetime of the Prophet and also after him. In the days of Omar he was given a grant of land in Egypt. All these facts can mostly be found in Bukhari. Can it, therefore, be said with any shadow of sincerity that the idea of the abolition of slavery never occurred to the Prophet, or that it was Islam that engrafted slavery on humanity? And yet this is what I read in the writings of Christian critics on Islam. Professor Margoliouth must revise his statements on this subject before he can justly claim to rank as an authority on Islam. Your Lordship also seems to entertain erroneous views concerning the Muslim attitude towards slavery. But you must know that, from Moses up to Jesus, no prophet, nor yet the Redeemer of humanity (as Jesus is called by his followers), ever troubled to concern himself with the slaves and their misfortunes. This ignoble institution synchronized with the human race almost from its beginning. Is it not, then, a wonderful thing to find Muhammad not only the first, but the last as well, among the human race, who did what was necessary in this respect, and does not this one circumstance justify his claim to be the Apostle of God? It should, however, be admitted that slavery has not yet died the natural death designed for it by Islam, and negroes are still to be seen in certain wealthy Arab houses; but responsibility for this will be found to lie at other doors, if once the question be dispassionately con-

sidered in the light of the facts given above. Islam abolished all the sources of slavery except war-captivity; and if, as it is reasonable to hold, this kind of bondage cannot properly be brought under the category of slavery, it is safe to assert that the Holy Prophet banished slavery from Muslim lands, where it is unknown to this day. It is the nations of Europe who revived it in Africa, for the purpose of supplying labour in the Colonies. African so-called "savages," bordering barbarism, were easily induced by Christian exploiters to sell their own countrymen. Try to imagine what could be the after-effects of the working of forty factories on the nascent minds of the poor ignorant negroes. The factories, no doubt, closed down a century ago; not so the evil tendencies of the negro chief to enrich himself by selling his own people to others—tendencies awakened in the first instance by Christian exploitation. Islam, however, is making headway in Africa to-day, and as Bishop Fogarty of Damaraland, while speaking of the recent Islamic progress in South Africa and its salubrious effect there, also remarked, and very rightly: "It will make a real sense of brotherhood. The universal brotherhood established by Islam only, in the world, is a potent factor for bringing slavery to an end, though war-captivity will, on the other hand, continue as long as war exists in the world. But I would ask my Arab co-religionists to reflect that if they purchase slaves from these negro lands they are acting against the teachings of their own Prophet."

I cannot conclude the subject without saying a few words as to "The White Slave Traffic Market" alleged to exist somewhere in the lands of the Turks. The fact is, of course, that no such market exists there, and this statement I desire to emphasize. A century ago London used to be a popular market for negro slaves, and it began to revert to its old tradition in the early years of the present century. This time, the victims of the trade were the English girls. The

trade was carried on clandestinely, and without the knowledge of the unfortunate girls, who, under varying pretences, were enticed on board ships that carried them to far-off continents. There they were removed from one town to another and placed in the houses of ill-fame, and all beyond the control of the law and the police—to pander to the worst type of human brutality and lust. As I said before, it was a horrible revelation to me to know that such an unimaginable thing was possible and actually being carried on in Christian lands by the Christians in the present days of culture and enlightenment. I used to hear and read about it with horror in 1912, and it surprised me that the Church did not raise its voice against it. But the war came with its sweeping insistence to claim all our attention. I wonder if the ignoble traffic has come to an end, though attention has been diverted from it to another channel, and we are told of a white-slave traffic in Turkish lands with Armenian girls as its victims. Nothing is impossible on this earth of God, but the very mention of the Armenian name—and that to substantiate some alleged Turkish atrocity —divests the charge of its claim to command any serious attention. This race, used as a cat's-paw by the European, must have perished by this time, and become a thing of the past, if the stories of thei slaughter by the Turks had been true; but they proved to be propagandists' fiction, produced by Christian writers to blackguard Turkey. The present campaign also, in some of its features, savours of the same thing. Islam is asserting itself everywhere in the Western world and the Western world is awake to the fact. All the nonsense spread abroad by Christian missionaries against Islam is now being appreciated at its real value by the laity of England. People have begun to appreciate Islam in its true colours, and the enemies' camp under these circumstances must do something against Islam.

The *Slave Market News*, the official organ of the new movement, makes reflections on Islam of a nature that betrays, even in the eyes of a Western reader, only the ignorance and prejudice of the asperser. In its November issue of 1924 I read an article with the heading "The Slave Woman under Islamic Sacred Law." The writer seems to know more of our home life than we do. But he must know that a Muslim wife is the sovereign of the family. The Qur-án gives her rights which a woman under Christianity cannot imagine. The writer begins thus: "But if the position of the wife is that of a mere chattel in the hands of her husband, how infinitely worse is the position of the slave woman under the Qur-án"; and the article contains a sprinkling of sentences like this: "The unutterable cruelties which Mohammed allowed his followers to inflict on conquered nations in the taking of slaves have indeed lasted until this day, and *are countenanced by the Qur-án.*" The calumny, in fact, reaches its climax in the words italicized in the above. It is a piece of barefaced mendacity. The writer asserts that which is nowhere to be found in the Qur-án. But there is something in the article which seems to explain things a little; to let, as it were, the cat out of the bag. For example, it says: "Grave warnings are sent from South Africa as to the real danger that exists there for white girls and children (whether English or Dutch) of being trapped and converted by Mohammedans." Here we see what is at the bottom of the whole campaign. The real danger is a conversion of the Christians to Islam. It is this that troubles the mind of the writer. Islam and Christianity face each other in the open arena. Let them fight on their own merits. But the Christian cleric knows his weakness. In his own country he finds his dogmas collapsing. He knows that the foreign missions have been a failure, and his creed has no appeal even to the uncultured African. The propagandists must do something to save

the situation. They must raise some hue and cry, and so we get the "Menace of Islam"—a popular headline in Christian newspapers. A well-known Bishop must needs make out a case for Christianity and excite a crusade against Islam, by asserting that conversion to Islam means the creation of disaffection in the coloured races against the white; which may lead to world-wide war, as the Bishop thinks, and the only remedy, to his mind, whereby the danger may be averted, is the Christianization of South Africa. Bishop Fogarty of Damaraland, and Dr. Zwemer and the rest, are harping on the like theme in various keys. Are we not then justified in appraising the cry in the *Slave Market News* as a part of the same concerted piece?

The fact that we find a reverend person of your position interested in the movement is its redeeming feature, though it is surprising to note that the white-slave traffic carried on to pander to the lewdness of the debauchees of other continents did not appear to arouse active resentment from Your Lordship. We are ready to raise a voice against every kind of atrocity, whether against a Muslim or a non-Muslim, and to condemn its perpetrators, be they our own brethren in faith or not. We assure you that our sympathies are with you, if yours is the right cause. Let a Christian conscience slumber in face of the most inhuman and flagrant atrocities to which Muslim women and girls were subjected by the brutal Greek in Anatolia and Smyrna in 1922; let the Church of Christ remain callous to the inhumanities of a Christian general in Amritsar (India) in 1919, but a Muslim conscience must condemn every kind of atrocity from whatever person and against whatsoever quarter it may come.

But many men of position have challenged Your Lordship to prove your allegation concerning the 30,000 Armenian girls in Turkish slavery. Among them Dr. Walter Walsh and

Madam Adnan (Halidé Edib Hanoum)[1], and in this respect you have not, as yet, now aquitted yourself too well. You rely on the report of the League of Nations. But that hardly helps you. It speaks only of so many thousands of homeless Christians in the land of the Turks.[2] It is quite possible—a natural consequence of the war. It does not speak of harems

[1] Cf. *Islamic Review*, June 26, pp. 224, 225.

[2] SIR,—In your issue of December 19 a report appears of the lecture given by Halidé Edib Hanoum at a meeting of the Near and Middle East Association held in London on Thursday, December 17. This Turkish lady is reported to have said that there was " no truth at all in the story " regarding the 30,000 Christian girls who, according tc the Bishop of London, had been forced into Moslem households. We may, of course, be very simple folk in Britain, but I venture to think that we are not quite simple enough to believe that the impartially compiled documents issued by the League of Nations which give the facts should be ignored because one Turkish lady happens to say that there is " no truth at all " in the Bishop of London's statement. In support of the Bishop of London's statement I will quote from just two documents published by the League of Nations. Document A 35, 1921, IV. states :—

Approximate number of Armenian orphans still in Turkish institutions and homes :—

Unoccupied areas	60,750
Occupied areas	12,600
	73,350

Document A 28, 1922, III. states, referring to Miss Jeppe's Interim Report for January 26, 1922 :—

Miss Jeppe then estimated there were from five to six thousand Armenian women and children in Moslem houses within the French zone of occupation, not including Nisibin, and she now believes that there are still at least thirty thousand Armenian women and children in Moslem hands in the whole region accessible from Aleppo. This does not include the provinces of Diarbekir and Kharpout, into which there has been within the last year a very large influx of Christian deportees from Anatolia, and especially from the Black Sea littoral; nor yet Cilicia, where an unknown number of Armenian survivors from Hadjin, Cis, Zeitun, Marash, and Aintab are still to be found.

Yours, etc.,
CHURCHMAN.

December 31.

and slavery. It may be that some of the Turks, out of their usual kind-heartedness, gave shelter and a home to some of these homeless people, or took them into their service. That does not mean slavery. It is, however, an old habit of anti-Turk propagandists to pervert facts and to misrepresent him. But you, My Lord, are not one of these; you must be above their level; your fault perhaps is that you rely on others and accept hearsay as proved fact.

Your Lordship made a similar mistake in allowing Miss Sawbridge to issue her book, *The Vision and Mission of Womanhood*, under your ægis. That book is full of wild talk. It contains gross libels on Islam, and yet in the foreword you gave to the book, you describe it as a beautiful book and commend it "to the Church and Nation." A book full of untruths and vituperative misstatements must surely be anything but beautiful. You should have satisfied yourself as to the correctness of her allegations; and I have reason to believe that you did not so do, when writing the foreword.

Those days, My Lord, are past when such a want of decency on the part of a writer was allowed to pass unchallenged. Besides, it does not consist with your dignity to play the rôle of a common propagandist. I hope you know that we Muslims constitute a very large proportion of the British Empire, and we expect something better from a man in your position.

APPENDIX I

AL-ISLAM

By KHWAJA KAMAL-UD-DIN

THE world had her creeds before Islam. They were mostly of one character. Prayers, hymns, ceremonials and offerings were their chief aim, while sacrifices propitiated the Divine anger. This made up the religion; some added to it a few sermons and miracles, while many saw their gods in their own low desires.[1]

THE MUSLIM THEORY OF RELIGION.

Islam came with a new conception of religion. Al-Qur-án drew our attention to the universe, there to find the clue to the Religion of God. It disclosed a theory of life on lines compatible with things in Nature. The Book unravelled the human heart. It laid down a code whereby to work out our nature. It admitted certain modes of worship, emphasizing, the while, the all-essential fact, that the Glory of God lay in the edification of man. "It is not righteousness (it says) that you turn your faces towards the East and West; but righteousness is this, that one should believe in Allah, and the Last Day, and the angels and the Book and the Prophets; and give away wealth out of love for Him, to the near of kin and orphans and the needy and the wayfarers and the beggars and for the captives; and keep up prayer and give alms; and the performers of their promises . . . and the patient in distress and in affliction and in time of conflict."[2]

[1] Al-Qur-án, xxv. 43.

[2] ii. 177.

APPENDIX I

The verse distinguishes between a formal and a practical piety; it sets forth the essence of religion, which is faith in God, and good will towards man.

Islam saw man's true religion in human nature and its development. "Set up your face upright for religion in the right state—the nature made by Allah, in which He has made man—that is the right religion." [1] "Is it then other than Allah's religion they seek, and to Him submit whoever is in the heavens and the earth?" [2]

The Book revealed that, like everything in Nature, man enters into this world with a pure and untainted nature, possessing the highest capacities with unlimited progress before him; capable also of sinking to be "the lowest of the low." [3] He can reach the goal, and avoid the abyss, if he receives proper guidance.

Our physical nature, like all organisms, grows unconsciously on prescribed lines, assimilating the useful and rejecting the baneful; a process impossible in the sphere of consciousness. We have freedom of choice, but we lack the constructive ability, to direct our judgment to the right path, which we possess on the physical plane. In the human frame, material growth reaches its consummation; and we are born to build up the moral and spiritual structure on the right lines. This we can do only if our discretion becomes trained to walk aright, as is our physical nature in its frame of the body. For this we need laws of right and wrong, and a disciplinary course, the pursuit of which may evolve in us a capacity to follow those laws, i.e. the disposition of Islam, that means submission to laws.

Doctrinal Beliefs.

The laws must come from our Creator—the Source of all the laws that move the universe, as Islam says,

[1] Al-Qur-án, xxx. 30. [2] iii. 82. [3] xcv. 4–6.

through agencies called angels. The law should come to us through personages themselves capable of observing it strictly, and of guiding us thereto.[1] It must affect this life and the hereafter, where we shall reap the fruits of our actions. These principles furnish a base for the doctrinal beliefs in Islam, which are seven—belief in Allah, His Angels, His Books, His Prophets, the Hereafter, the Divine Measure of good and evil, i.e. the Law and the Resurrection.

Al-Qur-án also recognizes Divine revelations to other peoples,[2] and enjoins belief in them: "Say: We believe in Allah and that revealed to us and to . . . Ibrahim, Ishmael, Isaac, Jacob and the tribes, and that given to Moses and to Jesus and to the prophets . . .; we do not distinguish between any of them and to Him we submit."[3] We must observe their teachings; but for them we look only to Al-Qur-án; as God's other Books, so it says, became adulterated, and Al-Qur-án came to reproduce their teachings.

Man, as I said before, possesses capabilities for sublimation and degradation. On one side he clings[4] to earth, seeing that he comes out of clay.[5] He is an animal—nay, sometimes worse than that;[6] on the other he is the vicegerent of God on this earth;[7] he receives obeisance from angels,[8] and rises to the very borders of Divinity. If the former is his beginning, the latter is his goal. Al-Qur-án came to uplift man from animality to Divinity. It first refers to our physical growth in the womb, which in its seventh stage of evolution engenders "another creation."[9] This new creation is the human consciousness—the bedrock of subsequent development. Islam does not take the soul as a different entity that descends from somewhere and mixes with the body. The soul, at its inception, lies concealed in the animal consciousness of man;

[1] Al-Qur-án, ii. 129.
[2] xxxv. 24.
[3] iii. 83.
[4] vii. 176.
[5] xxiii. 12.
[6] vii. 179.
[7] ii. 30.
[8] ii. 34.
[9] xxiii. 12–14.

it comes to the surface at a later stage; after which further developments make it perfect. Seven, too, are its evolutionary stages, as Al-Qur-án describes :—

Ammarah [1]	The Commanding.
Lawwamah [2]	The Self-accusing.
Mulhima [3]	Inspired.
Mutmainna [4]	At rest.
Radiah [5]	Pleased with God.
Mardiah [6]	Pleasing to God.
Kamilah [7]	Perfected.

Islam uplifts Ammarah to Kamilah. Ammarah is the nascent condition of the soul, in the garb of bestial passions when natural impulses predominate. These are uncontrollable and tend to iniquity. The spirit makes its full exhibition in a baby, who seeks everything he sees, and claims it as his own, but remains always unsatisfied, like a brute that mouths upon everything when its appetite is excited. Millions of men stand on the border of animality. The property of others excites their cupidity, and darkens their minds. "They have hearts," Al-Qur-án says, "but they understand not,—have eyes and they see not,—have ears and they hear not; they are as cattle, nay, they are in worse error," [8] "they cling to the earth and follow low desires." [9] They may claim civilization, but the animal in them is still unbridled. It pounces upon others' property, whether it be in the guise of a robber or of a conqueror. The dictates of the spirit at this stage are very exacting, hence its name Ammarah—the Commanding. It often inclines to evil, as Al-Qur-án says: "Most surely (man's) self is wont to command evil." [10]

[1] Al-Qur-án, xii. 53. [2] lxxv. 2. [3] xci. 8.
[4] lxxxix. 27. [5] lxxxix. 27. [6] lxxxix. 27.
[7] xci. 7. [8] vii. 179. [9] vii. 176. [10] xii. 53.

This is the hardest stage to reform, so much so that many have become hopeless of human redemption. They say that sin is in man's nature. They are mistaken. They take the nature for the capacity that ought to remain suppressed. The first step of uplifting is everywhere the most difficult. But if everything beautiful in Nature grows usually out of something ugly, where then lies the impossibility in our case? To encourage such pessimists in religion, Al-Qur-án gave the gospel that man was well equipped to find the right path,[1] and capable of every moral progress.[2] Do we not observe within us certain signs of the before-mentioned stages of the soul? A callous soul sometimes repents; becomes inspired to do good. There are certain duties which all men discharge willingly; we face hardships where we are interested. We could, therefore, if we would, soar higher in moral and spiritual realms.

Islam teaches that man is not the slave of evil. He can show the best of virtues, if he will but strive. We cannot put our burden on others,[3] as we have to evolve something out of ourselves. If an operation on a surgeon's body, or his taking some medicine himself, cannot cure his patient, then others' action cannot raise us to our goal. Like other entities in Nature, we need some systematic course suitable to each stage of progress; some disciplinary measures to create in us a disposition to pursue it. Islam brings us both.

Five Pillars of Islam.

We have divers appetites, and need many things to satisfy them. Cupidity suggests evil, and consequent violation of the Law. But Islam, subjectively, is a disposition to obey Laws. It respects social order. To strengthen this disposition, Al-Qur-án prescribes a course of disciplinary measures,

[1] Al-Qur-án, xc. 7–10. [2] xcv. 4, 6. [3] xxxv. 18.

rightly called the FIVE PILLARS OF ISLAM:—The Formula of Faith—there is no object of adoration but Allah, and Muhammad is His Messenger; Prayers, Fasting, Poor Rate and Pilgrimage to Mecca. Their observance lies in our partially parting with that which we rightly possess. The Book says: "By no means shall you attain to righteousness until you spend out what you love,"[1] such as time, occupation, food, drink, connubial companionship, wealth, family, business, friends, clothes, personal comforts, and above all our various objects of adoration. These are our chief concerns, and cause the whole struggle in life. They move our criminal tendencies if we are not scrupulously honest. But could we commit wrong in order to have them, if we learn to give them up willingly? The formula demands from us that we give up every object of adoration before Allah. In Prayer we part with our occupations; in Fasting with food, drink, and connubial relations; in Poor Rate with a portion of our wealth. Then comes the Pilgrimage. We leave our family, friends, business and country; we part with our clothes and comfort, covering ourselves only with two sheets; and when we enter Hedjaz, we must abstain from disputes, quarrels and evil language;[2] we observe strict fraternal relations with strangers, always proclaiming aloud our readiness to offer all that we possess to God. In the end we kill an animal. Till then we had practically forsaken everything pertaining to the cravings of the passions, and the demands of the animal within. That we crushed. If, therefore, the last ceremony of the Pilgrimage consists in killing a brute, it rightly symbolizes the killing of the flesh. The Prophet remarked that the Pilgrimage is the top of the disciplinary measures in Islam. It washes out man's sin, if performed in the right spirit. He discards the flesh and frees the soul. He makes himself a true Muslim.

[1] Al-Qur-án, iii. 91. [2] ii. 197.

APPENDIX I

Rudimentary Reforms.

Till now I have outlined Islam in general terms. Al-Qur-án came for universal reform. It takes every shade of humanity within its purview. First, I will sketch briefly its primary reforms.

Food plays a great part in moulding the human character. A sound mind creates sound morality, but only in a sound body. Al-Qur-án therefore forbids all such foods as injure the body, the mind and the soul. It forbids blood, and the flesh of the animal not bled to death, such as that, for example, which dies of itself, or by a fall or a blow, or is killed or eaten by beasts of prey; the flesh of swine or of any animal sacrificed to idols, or killed in a name other than that of God, is also forbidden.[1] "Eat and drink that which is good and clean,[2] but be not extravagant."[3] "Clean your clothes and every other thing[4] and purify yourself when unclean."[5] As to general manners, the Book says: Make room for others when you assemble and rise from your places when so asked.[6] Speak rightly[7] and gently, and lower your voices; look not upon others contemptuously; walk not exultingly, and pursue the right path.[8] Enter houses by their doors;[9] enter not into others' houses without permission; salute the inmates, but enter not if they are not in.[10] When saluted, salute the person with a better salutation or return the same.[11] Avoid wine, gambling and idols.[12] Commit not suicide;[13] nor kill your children,[14] nor commit murder.[15] Do not fornicate, nor live with women in secret intimacy.[16] Marry virtuous women[17] and give them their dowries.[18] Your mothers are forbidden

[1] Al-Qur-án, v. 3.
[2] v. 4.
[3] vi. 142; vii. 31.
[4] lxxiv. 4, 5.
[5] v. 6.
[6] lviii. 11.
[7] xxxiii. 70.
[8] xxxi. 18, 19.
[9] ii. 189.
[10] xxiv. 27, 28.
[11] iv. 86.
[12] v. 90.
[13] iv. 29.
[14] vi. 152.
[15] xvii. 33.
[16] iv. 25.
[17] v. 5.
[18] v. 5.

to you in marriage, so are your daughters, sisters, aunts, nieces, foster-mothers, foster-sisters, step-daughters and daughters-in-law.[1]

Ordinances like these—and there are many more in Al-Qur-án—were given to raise man from the animal condition in which, indeed, Arabia stood at the appearance of the Holy Prophet.

Second Stage.

But the most difficult task of man's reform begins when the initial stage is over. It consists in raising, in the human breast, *Lawwamah*—the upbraiding spirit—generally called conscience, and then bringing it to perfection, a stage which the majority of mankind has yet to reach.

We are sociable by nature; the health of society compels us to respect its bounds. Knowledge, experience and wisdom ripened with the sufferings that accrue, as the penalty for breaking social laws, create remorse in us. This means the rise of conscience. Our breasts become an arena of struggle. Temptations allure; conscience chides; we stumble. But if we listen to the latter it strengthens us gradually to withstand the dictates of *Ammarah*—the animal within. We are anxious to know of right and wrong, and strive to avoid evil.

The passion of adoring the Deity is very strong in man. Whatever may be our conception of God, all our notions of good and righteousness become focused in Him. His pleasure and displeasure provide our moral basis. Whatever we think He loves becomes good, and whatever He hates is wickedness. We must do the former, and the latter we should avoid. Such ideas chiefly mould our conscience. Hence Al-Qur-án mentions certain things that God loves and other things that He abhors:—Allah does not love exceeding limits,[2] mischief-

[1] Al-Qur-án, v. 25.

[2] ii. 185.

making,[1] ungratefulness,[2] injustice,[3] pride,[4] boasting,[5] treachery,[6] utterances of hurtful language,[7] extravagance,[8] unfaithfulness,[9] exulting,[10] etc. God loves those who do good,[11] judge equitably,[12] purify themselves,[13] repent and return to God, trust in Him,[14] act righteously [15] and speak truthfully. The Divine curse, that in Islam means remoteness from God, comes on man for unbelief,[16] belief in enchantment, magic and superstition,[17] polytheism,[18] hypocrisy,[19] turning from the right path,[20] breaking covenants and promises,[21] concealing truth,[22] disputing truth,[23] falsehood,[24] speaking evil of God and His apostles,[25] and murder.[26]

These various virtues and vices have not been jumbled together in a page or a chapter, nor has Al-Qur-án given them as a set homily, with accents of blessing and cursing; they have been spoken of in many different ways—sometimes in connection with human nature, when Al-Qur-án speaks of its beauties and ulcers, sometimes when narrating some events of the life of the people of old who were successful, or failed, in consequence of these virtues and vices.

Al-Qur-án explains them fully, giving their characteristics. It creates in us the spirit that reproves evil and approves righteousness. The upbraiding soul thus becomes strong and establishes itself. Al-Qur-án warns us also against certain mentalities that harden men's mind up to the stage of callousness, when "Allah sets His seal upon their hearts and upon their hearing and there is a covering over their eyes." [27] In

[1] Al-Qur-án, ii. 250.
[2] ii. 276.
[3] iii. 56.
[4] xvi. 23.
[5] iv. 36
[6] iv. 107.
[7] iv. 148.
[8] vi. 140.
[9] xxii. 38.
[10] xxviii. 76.
[11] ii. 195.
[12] v. 142.
[13] ii. 22.
[14] iii. 159.
[15] iii. 75.
[16] xxxiii. 64.
[17] iv. 52, 51.
[18] xlviii. 5.
[19] ix. 68.
[20] xlvii. 23.
[21] v. 13.
[22] ii. 69.
[23] iii. 60.
[24] xxiv. 7.
[25] xxxiii. 57.
[26] iv. 93; xvii. 33.
[27] ii. 7.

them, conscience dies; progress terminates, and they become the lowest of the low.

(1) Indifference—"Surely those who disbelieve—it being alike to them whether you warn them or not—they will not believe." [1]

(2) Hypocrisy—"And there are those who say: We believe; and they are not at all believers." [2]

(3) Two-sidedness—"When it is said to them, Do not make mischief . . . they say: We are but peacemakers." [3]

(4) Conceit—"When it is said to them, Believe as others believe, they say: Shall we believe as the fools believe?" [4]

(5) Fear—"When they meet believers, they say: We believe; and when they are alone with their devils, they say: Surely we are with you, we are only mocking." [5]

(6) Indecision—"Wavering between that (and this), (belonging) neither to these nor to those." [6]

(7) Attachment to hereditary wrong beliefs—"That on which we find our fathers is sufficient for us." [7]

Conscience becomes strong under these directions if we follow them, and so we enter into the sphere of moral order.

The concluding portion of the Qur-ánic quotations dealing with rudimentary reforms, speaks of marriage—an institution so necessary for the uplifting of humanity.

We cannot reach the goal without cultivating the habit of doing for others as we do for ourselves.

It demands enlargement of consciousness. The animal consciousness, though very limited in its scope,—so much so that its first development into Mother-consciousness, at the birth of offspring, dies very soon after the young become capable of looking after themselves,—can expand widely when it appears in the human frame. Muslim Divines speak

[1] Al-Qur-án, ii. 6. [2] ii. 8. [3] ii. 11.
[4] ii. 13. [5] i. 14. [6] iv. 143. [7] v. 104; vii. 27.

of seven stages of its growth: Animal, Individual, Parental, Tribal, Racial, of the Species, and Cosmic. In fact, the evolution of the soul follows the development of consciousness. Animal consciousness in us takes little time to sublimate into individual consciousness. We are sociable; society cannot proceed unless individual rights are respected, which means the cultivation of individual consciousness. If I feel for my rights, I must feel also for others' rights. This mentality springs from necessity. But to go further is very hard. There we have to leave our cherished possessions for others. It means sacrifice. It is uphill work.[1] People speak of love; but love is sacrifice. Higher morality springs out of selflessness, which comes into practice, in its natural course, in marriage. Marriage joins the two souls; they soon begin to live and feel for each other; children are born and intensify the sacrificial spirit. We work hard and let our savings go to them. Self-seeking tendencies become weakened. Marriage brings also other relatives and friends in touch with us; we begin to feel for them. Our consciousness now crosses the walls of family, and we find the fourth stage,—that of Tribal-consciousness. It, in its turn, engenders Race-consciousness, which, if cultivated on broader charitable lines, creates consciousness of the Species, and Cosmic-consciousness. Then we feel for every man, and for every other creature, as we do for ourselves. Our consciousness reaches its sublimity, and our soul is soon fully fledged. Love and compassion are at the root of all. Their seed is in our nature, but its nursery is the married life; as Al-Qur-án says: "God created mates for you, and puts between you love and compassion."[2] This is the object of marriage in Islam.

True love and compassion grow naturally under the family roof. Al-Qur-án refers to it in another verse—a verse that is read from the pulpit to the whole Muslim world on each

[1] Al-Qur-án, xc. 12. [2] xxx. 21.

Friday: "God enjoins upon you justice, beneficence, and that which you do to your family folk." [1]

Justice brings social order to perfection and moves individual consciousness in the right way, but further progress depends upon doing to others as we do to our families. How finely the verse sums up the whole of morality. Do the same to all creatures of God that you do to your kindred, and you will raise Mother-consciousness to Divine-consciousness. For this reason the Prophet declared: "Marriage is of my ways; he who goes against my ways is not from me." But marriage cannot serve its purpose unless the position of the woman is raised and domestic ethics improved.

History is too eloquent on the subject for there to be any need for me to show the degraded condition in which Islam found women. Al-Qur-án really raised her up to man's level when it said: "O people, fear your Lord who created you from a single being, created its mate of the same essence." [2] "They are your garments and you are their garments; [3] to them is due what is due from them." [4] The Prophet said: "Women are men's twin-halves; the most valuable thing . . . is a virtuous woman; God enjoins to treat women well, for they are their mothers, daughters and aunts; female rights are sacred; see that women are maintained in their rights."

Before Islam, some thought that woman was without a human soul and too unclean to enter into sacred places. Al-Qur-án gave the lie to such a conception, and declared that woman was equal to man, both in moral and in spiritual advancement. Al-Qur-án acknowledged her admission to paradise—the final abode for the soul; and in the following speaks equally of both: "Surely the men who submit and the women who submit, the believing men and the believing women, the obeying men and the obeying women, the truth-

[1] Al-Qur-án, xvi. 99. [2] xiv. 1. [3] ii. 187. [4] ii. 228.

ful men and the truthful women, the patient men and the patient women, the humble men and the humble women, the almsgiving men and the almsgiving women, the fasting men and the fasting women, the chaste men and the chaste women, the men who remember Allah and the women who remember Allah; He has prepared for them forgiveness and mighty reward." [1]

As to domestic morals, which alone can improve ethics in general, Muhammad says: "He is the most perfect Muslim whose disposition is most liked by his own family. The best of you are those who are best to their wives; the thing which is lawful but disliked by God, is divorce. A virtuous wife is man's best treasure. Do not prevent your women from coming to the mosque. Admonish your wife with kindness. A Muslim must not hate his wife; if he be displeased with one bad quality in her, let him be pleased with another one which is good. Give your wife to eat when you eat, clothe her when you clothe yourself; abuse her not; nor separate yourself from her in displeasure. Do not beat her. If a woman undertakes more than one day's journey, her male relative should accompany her."

Islam gives ample teachings to carry us further up to Cosmic-consciousness, but here I can only give a very brief extract from Al-Qur-án and quote but a few of the sayings of the Prophet.

We are commanded goodness to parents, in gratitude for all they did for us when we were small,[2] especially to the mother who bore us "with fainting upon fainting," [3] and gave us milk for "two years"; [3] we should be compassionate and gentle to them; when they reach old age, speak to them generously, never chide them, nor say to them even "Ugh," and leave them gently when going in pursuit of our calling.[4]

[1] Al-Qur-án, xxxiii. 35. xxxi. 14.
[2] xvii. 23.
[4] xvii. 28.

APPENDIX I

The Prophet says: "It is pity that young persons may lose paradise by not serving old parents; paradise lies at a mother's feet. Allah's pleasure is in a father's pleasure; His displeasure in a father's displeasure."

After our parents, we should do good to our kinsmen, the orphans, the needy, the kindred-neighbour, the alien-neighbour, the fellow-passenger, the wayfarers, servants, political prisoners;[1] and liberate the slaves,[2] and feed the poor, the orphans, the captive[3] and those "in hunger" or "lying in the dust."[4] All this out of love for Allah, neither desiring reward nor thanks, nor taking pride nor boasting.[5]

The Prophet says: "Do you love your Creator? Love your fellow-beings first. One who takes charge of the orphans will be with me on the day of requital. Look after widows; he is not of us who is not affectionate to his children and reveres not the old. To cheer up the weary, to remove the sufferings of the afflicted, will have their rewards. He who helps his fellow-creatures in need, and helps the oppressed, him will God help in difficulty. He is the most favoured of God from whom the greatest good cometh to His creatures. He who removes his brother's want, God will forgive his sin. All God's creatures are a family; he who does most good to God's creatures is His most beloved. Seek for God's good-will in that of the poor and indigent. Avert Allah's wrath with charity. They will enter paradise who have a true, pure and merciful heart. O Aiysha, do not turn away the poor without giving something, be it but half a date."

Islam laid great stress on charity, because charity cultivates the sacrificial spirit. Sacrifice is the mainspring of all moral qualities. Al-Qur-án divides them under two headings. First, those that prevent us from injuring others' life, property and honour; and chief among these are CHASTITY,

[1] Al-Qur-án, iv. 36. [2] xc. 13. [3] lxxvi. 87.
[4] xc. 15, 16. [5] lxxvi. 7, 9.

HONESTY, MEEKNESS and POLITENESS. Secondly, those that prompt us to do good to others. Among these are FORGIVENESS, GOODNESS, COURAGE, TRUTHFULNESS, PATIENCE, SYMPATHY and KINDNESS.

Al-Qur-án does not read any vague sermon on them. It defines them and shows the right occasions for their use. Sentiments and deeds, in themselves, are neither good nor bad. It is the propriety of the occasion that gives them the dignity of morality. Again, circumstances change their character. Forgiveness to incorrigible offenders is tyranny. Charity misplaced is extravagance. Man needed some enlightenment on this aspect of charity, which Al-Qur-án supplied.

I quote here some verses that help to cultivate these morals.

Chastity.

" Say to the believing men that they cast down their looks when they see strange women, and observe continence. Say to the believing women that they refrain from casting their looks upon strange men, and display not the decorated parts of their body except those external. Let them wear head-coverings over their bosoms; and let them not strike their feet . . . and turn to Allah for protection from stumbling.[1] Draw not near unto fornication (keep aloof even from its occasions), for it is indecency and it is an evil. Let those who cannot find means to marry, keep chaste (and employ other means to preserve continence).[2] As for monkery, they invented it—we did not prescribe it to them—only to seek Allah's pleasure; but they did not observe it with its due observances." [3]

Honesty.

" Control the property of those among you who are intellectually weak; do not give away what God has placed with

[1] Al-Qur-án, xxiv. 33. [2] xxiv. 33. [3] lii. 27.

you, but maintain them out of profit of it . . . and speak to them words of honest advice."

"Test the orphans until they attain puberty; if you find them matured in intellect, give them their property, and consume it not extravagantly . . .; whoever is rich let them abstain altogether, and whoever is poor, let him eat reasonably, then when you make over to them their property, call witnesses in their presence." [1]

"Those who swallow the property of the orphans . . . they only swallow fire into their belly, and they shall enter burning fire.[2] Do not consume each other's wealth unjustly, nor offer it to judges as a bribe, so that you may seize others' property dishonestly; [3] verily God orders you to give back your trusts to their owners.[4] He does not love the treacherous.[5] Measure rightly, weigh with exact balance; defraud not men of their substance; nor tread the earth with criminal intention [6] Do not give worthless things for good ones." [7]

Meekness.

"Live peacefully.[8] . . . There is much good in peace; [9] if they incline to peace, do thou also incline to it.[10] Servants of the Merciful are those upon earth [11] . . . who walk meekly. When they hear frivolous discourse they pass on with dignity.[12] Do not pick quarrels on trifling matters. Turn (away vain, vexatious words and deeds) with something better; the person between whom and thyself there was enmity, shall become as it were thy warmest friend." [13]

Politeness.

"Speak to men good words.[14] Let not men laugh other men to scorn, who perchance may be better than them-

[1] Al-Qur-án, iv. 6.
[2] iv. 10.
[3] ii. 188.
[4] iv. 61.
[5] vi. 60.
[6] xxvi. 182.
[7] iv. 2.
[8] viii. 1.
[9] iv. 127.
[10] viii. 61.
[11] xxv. 63.
[12] xxv. 72.
[13] xli. 34.
[14] ii. 71.

selves; neither let women laugh other women to scorn; defame not others, nor call one another by nicknames. Avoid especially suspicion; suspicion sometimes is a sin; neither backbite others.[1] Accuse not others unknowingly; verily the hearing, the sight and the heart shall be called to account for this."[2]

Forgiveness.

Forgiveness is first among those qualities which we exercise for doing good to others. Instead of seeing offenders punished we forgive them. Islam does not recommend unconditional pardon, or non-resistance to evil on each occasion. Reclamation and mending are its chief aim. If they cannot be attained without harsh measures, it allows them. "The recompense of evil is evil proportionate thereto, but if a person forgives and amends thereby, he shall have his reward from Allah."[3]

But in the case of evil coming from our inferiors, the Book not only recommends forgiveness, but the showing of liberality to them, provided it may bring reclamation. "They are the doers of good," it says, "who master their anger and pardon men."[4] Al-Qur-án does not recognize every manifestation of pardon as a high morality. Harmlessness, or inability to revenge a wrong, is not forgiveness. If only non-recompense of evil meant forgiveness, many of the lower animals show it. The cow, the lamb and other animals may be described as meek. But that quality can properly be claimed only by those who show mercy when others stand at their mercy; who suppress anger and vengeance, when they have power to wreak it. Al-Qur-án does not allow forgiveness if it leads to evil consequences.

[1] Al-Qur-án, xlix. 11, 12.
[2] xvii. 38.
[3] xlii. 40.
[4] iii. 133.

APPENDIX I

Goodness.

"God commands to do good for good, and to do good without recompense and in the way we do good to our kindred; God forbids exceeding the limit of justice and doing good on wrong occasions."[1] Though Al-Qur-án speaks highly of charity, it nevertheless places some restraints on its exercise. It disallows charity to the extent that it may impoverish its doers, nor does it allow charity proceeding from evil sources: "And when they spend, they are neither extravagant nor niggard and keep the mean."[2] Bestow alms from the good things you have already acquired; do not aim at what is bad that you may spend it (in alms).[3] Make not your charity worthless by laying obligations upon those you have relieved, or by injury and reproach.[4] The servants of God feed the poor, the orphans, the bondsmen, and say, We do so to please God; we seek not recompense nor thanks.[5] They give alms in prosperity and in straitness,[6] secretly and openly.[7] Al-Qur-án names also the persons to whom alms should go: "The poor, the needy, the collectors or distributors of alms, the new-comers in faith when in need, the captives, those in debt or in trouble, those furthering God's cause, the wayfarer."[8]

Courage.

Courage should not be confused with the fearlessness of a soldier or of a hunter who is habituated to danger. True courage can be displayed only in redress of wrong. "The truly brave are those who stand firm and behave patiently under ills and hardships;[9] their patience is only for God, and not to display bravery.[10] When men gather against them and frighten them, this increases their faith; they say, Allah

[1] Al-Qur-án, xvi. 90. [2] xv. 67. [3] ii. 267.
[4] ii. 263. [5] lxxvi. 8, 9. [6] iii. 138.
[7] xiii. 22. [8] ix. 6. [9] ii. 172. [10] xiii. 22.

is sufficient for us, and is the excellent Protector.[1] Be not like those who march from their houses insolently, and to be seen of others, and turn away from God's way." [2]

True courage does not lie in the insolent ostentation of bravery, but in patience and steadfastness in resisting passions, and standing fearlessly to support good and avert evil. It is not the daring dash of a savage, but the unbreakable courage of a virtuous man.

Truthfulness.

Abstaining from falsehood is good, but it is not a moral quality if it incurs no risk. It becomes high morality if we stick to truth when life, property or honour, is in danger.

" Shun ye the pollution of idols, and shun ye falsehood." [3] " They shall not refuse to present themselves when summoned; and conceal not true testimony, for he who conceals it has a wicked heart.[4] When you speak, be true and just, though the person concerned be your kinsman. Stand fast to truth and justice for Allah's sake, though it may be against yourself or parents or near relative, be he rich or poor.[5] Be upright for Allah; let not hatred of a nation incite you to act inequitably.[6] The men of truth and women of truth have a rich reward.[7] They enjoin truth and steadfastness upon each other." [8]

Patience.

None of us is without troubles; we have to taste sorrows and sufferings and submit to misfortunes. But it is only when the loss is suffered with total resignation to God, that patience becomes a moral virtue. " O you who believe! seek assistance through patience and prayer; [9] surely Allah is

[1] Al-Qur-án, iii. 172. [2] viii. 47. [3] xxii. 31.
[4] ii. 283. [5] iv. 135. [6] v. 8.
[7] xxxiii. 35. [8] ciii. 3. [9] ii. 153.

with the patient. We will certainly try you with somewhat of fear, hunger, loss of property, lives and fruits. Give good news to the patient who, when misfortune comes, say, Surely we are for Allah; to Him we shall return." [1]

Sympathy.

We labour under a wrong notion of sympathy. Race and colour prejudices prompt us to wrong others in the interests of our own people. We exercise our patriotic spirit in the same way. This psychology arises from natural impulses, witnessed even among the lower animals. A raven's call brings thousands of other ravens together against their foes. Al-Qur-ánic injunctions on the subject are very useful. "Sympathize and co-operate in good and pious matters, and do not co-operate for evil and malice.[2] Slacken not in your zeal for the sympathy of your people. Do not advocate the fraudulent, nor plead for those who defraud one another." [3]

Divine Revelation.

Virtue for virtue's sake is undoubtedly a great consolation, a strong incentive for leading a moral life; but strength to face hardships in the cause of righteousness comes only to those whose belief in God's existence reaches the stage of certainty, i.e. to whom God appears and speaks as He did to them of old time. Islam promises this: "Those who strive for Us, we will certainly guide them to our ways." [4]

These moralities, when observed properly, enable us to receive the Divine Revelation. First, angels begin to invite us to good actions and take us under their care. Do we not feel sometimes inclined to do good voluntarily and shun evil, as if inspired by some unseen agencies? The inspiration comes from angels. "God sends down angels with inspiration

[1] Al-Qur-án, ii. 153, 155, 156, 157.
[2] v. 2.
[3] iv. 104, 105, 107.
[4] vi. 163.

on whom He pleases.[1] . . ." The angels become encouraged if we follow them. They become our guardians; we receive Divine Revelations through them from time to time. "As for those who say, Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved; receive good news of the garden you were promised. We are your guardians in this life and the hereafter; you shall have therein what your soul desires."[2]

This is the third stage of our uplifting, called *Mulhima*—the Inspired. This brings the soul on its road to perfection.[3] The Divine flame from within kindles and consumes all dross. We walk in its light; Allah listens to our cries and answers our prayers by the words of His own mouth. "Call upon Me," God says, "and I will answer your prayers."[4] "If My servants ask thee concerning Me, tell them that I am very near to them; I listen to the supplications of the supplicator; seek Me with prayers, and believe in Me, so that they may proceed rightly."[5] The assurance coming in some tangible form, we feel in God's company and become steadfast in the hardest ordeals. Temptations die and cravings for virtue increase; struggles are passed and won, and the soul begins to rule the flesh.

It is the fourth stage of the spiritual progress; carnal desires come within proper bounds; evil disappears, and virtue becomes man's food. "O believers! God endeared the faith to you and impressed its beauty and excellence upon your hearts. He made unbelief and wickedness and disobedience hateful to you and made your heart averse to evil."[6] "Truth came and falsehood fled; verily falsehood had to flee."[7] Man forgets himself in God's love; his life is solely for the Master.[8] He steps automatically on the right path. "Yes,

[1] Al-Qur-án, xvi. 2.
[2] xli. 30.
[3] xci. 7, 9.
[4] xl. 60.
[5] ii. 186.
[6] xlix. 7, 8.
[7] xvii. 83.
[8] ix. 24.

whoever submits entirely to Allah and is the doer of good, he has his reward from his Lord; he shall have no fear nor shall he grieve." [1]

Here we pass from the moral into the spiritual order. The passion of Mine and Thine dies; we hold our acquisitions as a trust for others.[2] With no race or colour or family distinction, we live for God and His creatures. "The lover of God sacrifices his life in His way and receives His pleasure as his price." [3] In the hardest afflictions they look to God, saying: "O Lord! Give us in this affliction contentment of mind that may give us patience, and our death be upon Islam (i.e. total resignation to God)." And God says: "For them are good tidings in this world and in the hereafter." [4]

These are the fifth and sixth evolutionary stages of our soul. We reach the door of heaven on this very earth: "Thou soul at rest, return to thy Lord, pleased with Him and He pleased with thee; enter among My servants and enter into My paradise." Ponder over these words. They explain the Muslim paradise; service of God is paradise.

At this stage man becomes a willing instrument in God's hands. He merges in Him and subordinates his judgment to His will, and says, as Muhammad said: "My prayers and my sacrifices, my life and my death are for Allah, the Lord of the Worlds." [5] Here God becomes his limbs and joints, as Al-Qur-án speaks of Muhammad: "The hand of the Prophet, which is above their hands, is the hand of God." [6] "Whatever thou castest, not thou, but God, has cast." [7] God becomes closer to us than our neck-vein.[8] "He engraves faith on our heart with His own hands and strengthens us with His Holy Spirit." [9] Man's soul reaches its zenith. The spirit of Allah breathed in man, as the perfection of his physical

[1] Al-Qur-án, vi. 163. [2] xxxiii. 72. [3] ii. 203.
[4] x. 65. [5] vi. 162. [6] xlviii. 10.
[7] viii. 17. [8] l. 15. [9] lviii. 22.

frame [1] comes to prominence. We reach the final stage, and the angels of God—the movers of the forces of Nature—fall prostrate to our will.[2]

People of the present day speculate about occult powers and hanker after abnormal achievements. Should these things be worthy of the notice of a Muslim who reaches this stage? He becomes equipped with Divine morals, and reproduces God's attributes within human walls. Could we go farther, if God becomes our limbs and joints? The world has produced such men, but some of them were mistaken for God. They were iron in the fire, exuding heat and light, but resuming a normal condition when out of it. They showed Divine colours, but exhibited human infirmities. They did not possess two natures—Divine and human—but only one human nature, sometimes at its highest, and sometimes normal.

Imagine the condition when all struggles are over; all low passions—avarice, envy, rivalry, vanity, vengeance—vanished; every desire of the soul achieved; life a perennial spring, flowing with high moralities—chastity, honesty, meekness, patience, constancy, truthfulness, forgiveness, benevolence, sympathy and kindness to all creatures; man standing in full beatitude, as if in the presence of Allah.

Could there be a better conception of a blissful life? This is the Muslim paradise that opens in this life, while these very moral and spiritual conditions will become, after death, materialized in a form known only to God,[3] to make us a heaven there. The paradise will be an embodiment of the spiritual blessings which advanced souls begin to enjoy here. Al-Qur-án says (to those lost in His love): "The Lord has given a drink that purified their hearts: They drink of a fountain which they opened with their own hands." [4] Their own good deeds will in that life assume the form of trees that

[1] Al-Qur-án, xv. 29.
[2] ii. 38, 72.
[3] xxxii. 17.
[4] lv. 46.

will give unceasing fruits. To such a life men and women will have equal entry. "The dwellers of the gardens shall be on that day in happy occupation; they and their wives reclining in shade on raised couches; they shall have fruits and whatever they desire: Peace—a word from the merciful Lord.[1] . . . The angels will enter in upon them, from every gate; peace be upon you because you were constant.[2] . . . And we will remove whatever of ill-feeling is in their breasts.[3] . . . Their cry therein shall be, Glory to Thee, O Allah; and their greetings in it shall be Peace, and their last cry shall be, Praise be to Allah, the Lord of the Worlds."[4] Other verses similarly show that perfect peace shall be the ruling order in the Muslim paradise, and its blessings purely of a spiritual nature. "And they shall say: All praise to Allah, Who made grief to depart from us. . . . Who made us alight in a house abiding for ever . . . toil shall not touch us therein nor shall fatigue afflict us.[5] . . . Well pleased because of their own striving, in lofty gardens wherein you shall not bear vain talk."[6]

Freedom from grief, fear, toil, and anxiety is the chief characteristic of Al-Qur-ánic paradise—a truth repeated again and again in Al-Qur-án. Could the idea of the spiritual paradise be better expressed? Undoubtedly Al-Qur-án speaks of gardens, trees, milk, honey, fruits and numerous other things; but these are not of this life; they are metaphorical expressions. Al-Qur-án is too eloquent on the point to leave any doubt: "A parable of the garden, which the righteous are promised; therein are rivers of water that do not alter . . . and rivers of milk . . . the rivers of honey . . . fruits[7] . . ." Other verses say the same;[8] that all this is an allegory; and for obvious reasons. If heavenly blessings are such, as

[1] Al-Qur-án, lxxvi. 5.
[2] xxxvi. 38.
[3] xiii. 23, 24.
[4] vii. 43.
[5] xxxv. 34, 35.
[6] lxxxviii. 9–11.
[7] xlvii. 15.
[8] xiii. 15.

the Prophet says, "as no eyes have seen, nor has ear heard, nor has it entered into man's heart to conceive them," they can only be conveyed by parables and examples.

The Houris, upon whom so much stress is laid by our adverse critics, are no other than our own female folks, with hearts pure and eyes restrained from evil. Al-Qur-án says: "The garden of perpetual abode which they will enter along with those who do good from among their parents, their spouses and their offspring." [1]

The root of the word *Houri* means white, pure, unsullied. We read undoubtedly of the beauty of their eyes, but their very description [2]—"Those who restrain the eyes"—refers more to their spiritual beauty than to anything of the flesh. The eyes restrained from evil means purity of heart. It is our heart, under Qur-ánic teachings, that creates heaven and hell: "The day on which property will not avail, nor sons, except who comes to Allah with a *heart* free from evil." [3] Speaking of hell, Al-Qur-án says: "It is the fire kindled by Allah which rises above *the hearts*." [4]

Besides, only those born here will be admitted to that life, with no further procreation therein. Heavenly life is simply a starting-point for further progress of a different character. "Their light shall run before them and on their right hands; they shall say: Our Lord make perfect for us our light." [5] The prayer is really a desire for perfection. "Every stage of excellence to which man shall attain shall seem to be imperfect when compared with the next stage of progress." The seven heavens of Al-Qur-án are seven evolutionary stages, but that is not the termination. The last heaven will be another starting-point for advancement till we merge into the Divine Essence. Here we also make great progress; but it is a life of preparation for us, to traverse immeasurably wider

[1] Al-Qur-án, xiii. 23. [2] xxxvii. 78. [3] xxvi. 89.
[4] civ. 5–7. [5] lxvi. 8.

realms opening at our death, when the soul will become freed from physical limitations. "They shall have high places, above them higher places. They shall have reward never to be cut."[1] The Qur-ánic paradise is not within certain frontiers. "Hasten to a garden the extensiveness of which is as the extensiveness of heaven and earth."[2] The Prophet, when asked, "If paradise be so extensive, where will be the hell?" remarked: "Allah be glorified, where is the night when the day comes?" This explains conclusively that the Muslim Heaven and Hell are two conditions of life after death, and not two places. Here we utilize mostly terrestrial things for our growth, but there our material will be something from the whole universe, but much finer than earth. A heart free from evil will move freely in heaven and on earth, but the wicked will become crippled. He will be subjected to a course of treatment to remove the spiritual poison that he himself created in his system,[3] that stunted his faculties; but when it shall have become counteracted, and he be fit to start on the onward journey to the goal, he will be no more in hell. Islam does not speak of any eternal condemnation, nor does it close the door of paradise on any human being. Hell is meant to cleanse men of the dross that hindered their spiritual progress; and when that object is gained, its necessity finishes. If fire is a good cleansing factor, Al-Qur-án is only consistent with its claimed explicitness, if it uses the metaphor of fire when describing hell. It will automatically become cold, when every soul shall have become purged of its impurities; and the day will come on hell, as the noble Prophet said, when cool breezes will blow in its avenues. This is the Muslim conception of hell which, even in this life, burns in an evil heart.

Material Progress.

As to our material progress I have as yet said nothing. The conditions obtaining chiefly in the West, led me to dwell

[1] Al-Qur-án, xcv. 6. [2] xlvii. 21; iii. 132. [3] xci. 10.

mostly on the moral and spiritual beauties of Islam. Al-Qur-án, however, promulgated the best of ethics for producing material civilization. The short space at my disposal compels me to be brief.

To begin with, Al-Qur-án declared that man was not only God's Image but His vicegerent on the earth who, through acquiring the necessary knowledge, can receive homage from angels;[1] those sentient beings who, as the Book says, move forces of Nature and actualize her potentialities. The Book then defines man's relations with the rest of the universe. It preaches the equality of man in every human attainment.[2] It declares that everyone could do what his superiors do. It demolishes all man-made barriers such as descent, race, colour and wealth. It makes righteousness the only criterion of greatness.[3] Thus Islam brought to man for the first time the best form of democracy in all its ramifications. As to government, Umar, the second Caliph, remarked that it was no government if the voice of the governed was not heard. State property was made public property by him, in every sense of the word. Every child received its stipend up to a certain age. Islam also introduced Socialism on workable lines. Every Muslim is ordered to contribute annually 2½ per cent. of what he owns, to help the poor. For the rest, man's charitable nature has been moved to part voluntarily with that which Western Socialism demands that the State shall exact from the rich to benefit the poor, and it has proved more efficacious than the other is likely to prove. Islam honoured labour. It sanctified honest living, however humble, and denounced mendicancy. It abolished usury and encouraged trade.[4] It denounced sedition[5] and secret societies.[6] It preached the maintenance of the *status quo*, if just and equitable.

But the greatest boon that Islam conferred on humanity

[1] Al-Qur-án, ii. 34. [2] xviii. 110. [3] xlix. 13.
[4] ii. 275. [5] xvi. 99. [6] lviii. 10.

was the unique stimulus it gave to learning. Soon after Islam the world saw an upheaval, as it were, of material sciences unknown before. They did not, for obvious reasons, appeal much to pre-Islamic people, to whom Nature and her elements were the chief gods. Such, then, it would be sacrilege to reduce to service; nevertheless Islam came, and brought them to the dust when it declared that everything in heaven and earth—the sun, the moon, the stars, the rivers, the ships, the ocean, the trees and so forth—were made subservient to man.[1] Man soon realized that his gods were his servants. He began to think of utilizing them, and brought material sciences into existence. In order, however, to draw his attention to scientific research, Al-Qur-án said: "Men of understanding . . . reflect on the creation of (that in) heaven and earth . . . (and say): Our Lord, Thou hast not created this in vain. Glory be to Thee."[2] Thus the Book revealed that everything in Nature had its use for man, who must ponder over it and realize that to glorify God was not mere lip-gratitude, but rather consisted, first in discovering the properties of things, and then in giving thanks to Him, on finding our needs supplied by them. Science cannot reach the height suggested by Islam unless the whole solar system is reduced to our service. Is it, then, a matter of wonderment, if the early Muslims became the forerunners of the workers in modern sciences, that brought forth modern civilization?

In short, the equality of man and subservience of Nature are the two motor levers of Civilization. Al-Qur-án taught them to man clearly for the first time. In fact, they are the natural sequel of our belief in the Oneness of God. But if Islam preached monotheism in the purest form, it was rather to create in us self-reliance and independence of character than for anything in the way of extolling the Divine Majesty. Allah[3] does not lose anything if man becomes polytheist,

[1] Al-Qur-án, xiv. 32, 33. [2] iii. 190. [3] xxxi. 12.

nor is He a jealous God. Man is himself the loser in worshipping other than God, for in doing so, he kills all his high-soaring faculties. But for this, he could have done the same things which have, in his estimation, deified some evolved personality. Al-Qur-án first bids us look only to Allah for help. It also declares that no intermediary stands between Him and man,[1] nor shall any intercession prevail before the Majesty of Allah; and then as to Allah Himself we are told: "Allah does not change the condition of the people until they change their own condition.[2] . . ." Of our own exertions we are told: "For (every soul) is what it has earned [3] and upon it is (the evil of what) it has wrought." [4] "He who has done an atom's weight of good shall see it, and he who has done an atom's weight of evil shall see it." [5] We, however, are assured that our good actions will be rewarded tenfold or more, but that the first move must come from us. Could there be a better lesson for self-help, a better encouragement for self-exertion and a sterner warning against doing wrong?

There was another drawback which retarded civilization, and which Islam removed. Man's view of life, and of worldly things, was too narrow to allow of their enjoyment. The dark side of humanity was preached, and its bright side totally ignored. Philosophy and religion both taught the same. They were, however, not altogether wrong. The selfish aggression of those making material progress in those days, and especially their self-indulgence, gave birth to such notions; and so austere ascetic exercises, and the monastic life, became the best religion. Salvation lay in total renunciation, and mendicancy arose in consequence. Could material progress thrive under these conditions? Islam came in time, and changed the trend of things. Monasticism was denounced

[1] Al-Qur-án, lxxiv. 48. [2] xiii. 11. [3] ii. 286.
[4] xcix. 78. [5] vi. 16.

and mendicancy prohibited. Enjoyment of worldly things was recommended, but on guarded lines: "Say: Who has prohibited the embellishment of Allah which He has brought forth for His servants, and the good provision? These are for the believers . . . in this life."[1] What a sound logic! For to depreciate God's good provision is to find fault with His work. The earth and its contents must have some use, but they could not be created to pamper self-indulgence, or further aggressiveness. Tyranny and autocracy rule the world, no doubt, from time to time, but only for a short time. The rule of the people must go, under Qur-ánic Decree,[2] to those who rule for the benefit of the governed, and who do not weaken the subject[3] races, while strengthening their own people for their own ends. "The good provisions" of the world are for the servants of the Beneficent God, who, as Al-Qur-án describes them, "walk on the earth humbly and keep in their wealth a fixed portion for him who begs or is deprived (like the dumb animal). And when they spend they are neither extravagant nor parsimonious, but keep the just mean; they do not call upon another God with Allah; and slay not the soul forbidden by Him. They observe continence and commit no fornication; they bear not false witness, and are upright in their testimony. They are faithful to their trust and their covenants," whether in national affairs or in private life. "When they pass by what is vain, they pass by nobly. They are constant at their prayers and pass their nights prostrating themselves before their Lord. They keep a guard on their prayers" (i.e. they work it out in their daily life). "They accept the truth of the Judgment Day, and are fearful of the chastisement of the Lord. When they are reminded of their Lord's communications, they do not fall down thereat, deaf and blind, but say: 'Our Lord, grant us in our wives and offspring the joy of our eyes, and

[1] Al-Qur-ár., vii. 32. [2] lxvii. 1, 2, 3. [3] xxviii. 4.

make us guides to those who seek righteousness.' Our Lord, grant us good in the hereafter. Lord, do not punish us if we forget or make a mistake. . . . Our Lord, do not impose upon us that which we cannot bear; pardon us, and grant us protection, forgive our fault and cover our evil deeds and make us die with the righteous people." "These shall be rewarded with high places because they were patient, and shall be in gardens honoured." [1]

[1] Al-Qur-án, xx. 23, 35; xxv. 75; ii. 201–286; iii. 192, 193.

APPENDIX II

WHEN INTELLECTUAL DARKNESS FACED EUROPE, THE TORCH-BEARERS OF ISLAMIC CULTURE

By LORD HEADLEY

(Appeared in the *Moslem Outlook*, Cape Town, May 1 and 8)

Referring to our mission in South Africa, a writer in the Press has remarked that science, culture and civilization have flourished in Christendom while the Muslim nations are backward in their achievements, and thereby the writer tries to establish a superiority of the former over the latter. In this connection some Christian writers also point to the great charitable institutions, hospitals, schools, and homes for suffering humanity run on Christian lines. But one fails to see why these charitable institutions should be ascribed to a religion which could not give birth to them for many centuries. They are the growth of modern culture, and owe their origin to quite different external causes, the greatest among them being Islam in Spain. Islam speaks highly of these charities in its teachings, and brought them into existence within two centuries of its birth.

Islam can claim superiority in one respect—Muslim universities opened their doors in Baghdad in the days of Nizam-ul-Mulk, and in Granada in the days of Abdul Rahman to students without distinction, caste, colour or creed, where

they were looked after, boarded and lodged at the public expense.

Besides hospitals, libraries, and other institutions there were public baths in every town in Moorish Spain, which were demolished in the time of Ferdinand, because cleanliness was strange to Christian piety in those days.

The short mission of Jesus did not leave him time enough to evolve a system which could further science, culture and civilization; on the other hand, the Qur-án and Muhammad emphasized things that caused a great upheaval of science and culture unknown before.

The early Muslim listened to the recitation of the Qur-án and was moved by it to learn to read and write in order to know it himself. The study of the Qur-án led to the foundation of an elaborate and scientific Arabian grammar and rhetoric, to philology and other branches of language; to research in ancient history and the record of passing events, and to the writing of erudite treatises on law. It also resulted in a strong desire being created to learn all that could be known about Nature and its laws.

Muslim messengers were sent to ransack India, Persia and Greece for hidden treasures of knowledge. Fabulous sums were paid for works which had been concealed for ages from the world. All this wisdom was translated into Arabic and compared with the natural facts observed, then revised and at last brought a system from out of chaos.

These unprecedented world-wide efforts need not surprise us. Muhammad created an insatiable thirst for knowledge, such as: "A Muslim should traverse mount and valley even unto China to acquire knowledge; the difficulties met with, however arduous, are one great way of worshipping God." . . . "Preserve knowledge to posterity by writing it." . . . "It is the business of every Muslim to discover wisdom from whatever source." . . . "It is obligatory on every Muslim,

male or female, to acquire knowledge." . . . "A Muslim should study from the cradle to the grave."

A Muslim should learn from the wise of any religion. Such sayings were the seed which the Qur-án brought to fruition.

History and Geography.

Several thousand books on history were written differing in magnitude from one volume to eighty. They dealt with nations and empires, with persons and towns. The Muslims were the first to teach the world the art of making encyclopædias and dictionaries, linguistic and biographical.

For geography, they sailed the oceans and traversed the land. They described the phenomena of both sea and land and everything else they saw. Races and men, kings and Governments, religions and creeds, habits and customs, animals and insects, mountains and valleys, rivers and canals, forests and plains, fertility and aridity, fields and orchards, crops and productions, roads and routes, villages and towns—all portrayed, more or less in detail, from Japan to England. The Arabic language can boast of many immortal works of geography. The spherical shape of the globe was held to when its flatness was asserted by the scientists of priest-ridden Europe. The earth's circumference was calculated and proved to be 24,000 miles. Other geographical facts were revealed, while discoveries were made in the East and the West.

Political Economy and Sociology.

These sciences were unknown until the Muslims brought them to light. Political economy was known as "Management of Capital" and "Civil Politics." Sociology was called the "Science of Society."

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Medicine and Pharmacy.

Doctors as well as chemists had to pass an examination in order to obtain a licence to practise their profession. In Baghdad there were eight hundred doctors of different classes. Each class made one branch of medicine a special study. There were surgeons, opticians, dentists, specialists in the diseases of women, and so on.

The Muslim doctors through practice and experiment, arrived at advanced ideas which gave ancient medicine its death-blow. They upheld that many diseases caused by unsatisfactory diet could be eradicated by the use of cooling vegetables, herbs and plants. They were the first to use anæsthetics and describe diseases heretofore misunderstood and to prescribe their cure.

Modern pharmacy is an institution of their invention. They studied the effect on the body of drugs from many parts of the earth and discovered many new remedies.

Chemistry and Botany.

It has been stated that modern chemistry was founded by the Muslims. Nitric acid, sulphuric acid, silver nitrate and many other compounds were first discovered by Muslim chemists. A Muslim historian said that when wood was painted with a certain compound made by those chemists it became fireproof. They were the first to teach the world distillation, filtration, crystallization, solutions, etc. They showed in treatises the worthlessness of ancient chemistry.

Botanical students, accompanied by artists, travelled far and wide to study the different vegetations and described them minutely by pen and brush; ultimately these researches were recorded in scientific botanical treatises.

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Hospitals.

Hospitals were founded in large towns from the Indus to the north of Spain. These hospitals were well arranged and all classes of people were admitted to them. There were separate wards for each disease. The head doctor, accompanied by assistants, made daily visits to his wards to examine his patients and describe their treatment. Here also were departments for the study of medicine and pharmacy.

Astronomy.

Wonderful discoveries concerning the movement of the solar system and other astral bodies were made. The size of the earth, the variation in the lunar longitudes, the precession of the equinoxes were ascertained. The astronomical tables of Albani were translated into Latin and were the base of astronomical study in Europe for centuries.

As they had done with ancient chemistry, the Muslims were the first to show the falsehood of astrology, and set out in treatises, based on observation and experience, the facts and usefulness of astronomy. For this purpose many observatories were established all over the wide empire. Many instruments were invented, such as the telescope and others.

Mathematics.

The Arabic figures as well as alphabet are too well known to need any comment. Geometry and other mathematical branches were zealously studied and improved.

Fine Arts.

The fine arts were not neglected. Music was made a science and universally practised. Animal sculpture and painting were developed to a high degree of excellence, while Arabic architecture is world famous.

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Education.

No town, however small, was without colleges or schools, while the principal cities of the empire had their separate universities.

High and low, rich and poor, were all absorbed in one intellectual pursuit or another. One writer left four hundred works, another six hundred, others many hundreds, and so on.

Science and Learning.

Islam annulled fortune-telling, magic and many other obsessions which were predominant at the time of Muhammad. Reason and natural laws replaced them in ruling life. Islam eradicated the idea of a person being entitled to recognition, respect or superiority merely because he was high-born. The individual was to be estimated by how he conducted himself, by his knowledge and usefulness.

The status of woman was raised; the laws of marriage were reformed, and in fact the present civilization owes its growth to the influence of Islam. For fully ten centuries Islam made headway in power, civilization and science. Then Muslims became intoxicated with their success and wealth. Luxury caused enervation, foreign economic pressure reduced them to their present condition, and a sort of blight overtook them. If the present-day Islam is lacking in culture and science it is on account of their failure to maintain their religious standard. The case is different in Christendom. The Western nations made their present progress when they liberated themselves from the hold of Church religion and began to think independently for themselves on Islamic lines.